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THE LETTERS OF ST. TERESA

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DIE 4 APRILIS, 1924

THE LETTERS OF SAINT TERESA

A COMPLETE EDITION
TRANSLATED FROM THE SPANISH
AND ANNOTATED
BY THE BENEDICTINES OF STANBROOK

WITH AN INTRODUCTION BY
CARDINAL GASQUET

VOLUME IV

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CCCXVI

Malagon, February 9, 1580[1]

TO MOTHER MARY OF ST. JOSEPH, PRIORESS OF SEVILLE

Accident to the Prior of the Carthusians. Illness of the Subprioress. Serrano. Cautions about buying a new house. Payment of the debt to Lorenzo. Private matters.

JESUS!

May the grace of the Holy Spirit be with your Reverence, my daughter!

YESTERDAY, February 8, I received your last letter, dated January 21. I was exceedingly grieved at hearing the bad news about our saintly Prior,[2] and should have been still more grieved had this severe accident caused his death, for, if God had deprived us of him by old age or infirmity, I do not think that I should have felt it so keenly. I realize that this is foolish, for the more he suffers, the better for him: yet when I remember what I

[1] Fuente 279. The original letter is in the Valladolid collection.
[2] Don Pantoja had had a severe fall.

owe him and the kindness he has always shown us, I can only regret that the world should lose a saint while people who do nothing but offend God are still living. May His Majesty give the Prior what is best for his soul, for we who owe him so much should pray for that, and not remember what your convent would forfeit by his death. We shall all pray for him earnestly. Another of my troubles is that I do not know how you will be able to give me news of his health when I am at la Roda or Villanueva de la Jara, which is quite near it. It will be a miracle if God lets him live.

You think that our communities have shown a want of courtesy in not having written to congratulate you, but that is a kind of compliment from which we ought to be excused. You must know that they were most fervent in their prayers and sympathy for you and were much relieved when I told them how God had remedied your case. So many prayers have been offered on your behalf that I believe your convent will make a fresh start in God's service, for prayers always do good.

I am sorry that the new Subprioress is ill, as I thought her health was good as it used to be and therefore wished her put in that office so that she might relieve you of some of your work. A very clever doctor here strongly recommends four or five ounces of rose-water for her complaint. It did me great good, but orange-flower water harmed me. The latter should not be drunk, but its scent stimulates the heart. Remember me very kindly to the invalid. I hope that, by the grace of God, she

will fulfil her duties well. Uphold her authority and punish any one who, in your absence, does not obey her as she would yourself. This is necessary, in order to make her orders respected.

I have always had my doubts about that little Leonorica[3]. You will do well to be prudent: I mean, to be on your guard with her, as she might have recourse to her relative. The old one seemed to me very sincere; it was she whom I pitied the most: give her my very kind regards. I entrusted Serrano with a long letter for your Reverence, as he told me he should soon be going to Seville because he cannot acclimatize himself here. Look after him. The Licentiate told me Serrano talked of emigrating to the Indies, which would be foolish and would grieve me. I shall never be able to thank him enough for his faithful attachment to you at Seville in your time of need. I also sent a letter by him to Father Nicolas but I do not think he has left Malagon yet: perhaps he may still be here with the letters. I gave you fuller details of the foundation than I am doing now. I believe that I said in one of my letters to Father Prior that you ought not to take a new house without seeing it first and carefully examining it, for which the superior would give you permission at once. Remember what happened at Seville before, and how little those fathers[4] understand how to choose a house for us. Everything requires time and the

[3] Leonor de los Angeles (Chaves) professed in 1577, was a cousin of Beatriz de la Madre de Dios. She helped to make the foundation at San Lucar.

[4] The Discalced fathers at Seville.

saying is true enough: 'Unless you look ahead.' . . .[5]

Never forget all the devil did to destroy your convent and what trouble it cost us. Let us undertake nothing in future without consultation and careful reflection. I should feel little confidence in the Prior of Seville in business matters. You must never for a moment suppose that any one would be so glad as I should if I saw you comfortably housed. And remember that good views are more requisite than a favourable site, and you should have a kitchen garden if possible.

The Discalced Franciscan nuns thought they had done well in moving to a house near the Chancilleria.[6] But they were, and are still, overwhelmed with debts and troubles, for they seem as though shut up in a dark cavern and do not know what to do, as they cannot move without being overheard. Indeed, I care for you more than your Reverence thinks, for I love you tenderly and that is why I wish you success in all you do, especially in so serious a matter as this. The misfortune is that the more I love, the less can I put up with any fault. I see it is foolish, for mistakes bring experience, yet if an error is serious, things never come right, so it is well to be cautious.

I am very sorry that you have to pay rent: it is a burden and does not advance matters. However, as the Father Prior approves, it must be best. God grant it may soon be stopped, for it is a great

[5] The Saint only gives the first part of the Spanish proverb: *Quien adelante no mira, atrás se cueda*: 'unless you look ahead, you will be left in the lurch.

[6] The original gives *chancilleria* not *cuchilleria* as formerly printed. (P. Grégoire).

anxiety: I wish my brother could acquit you of your debt to him, as I know he would do willingly even though it cost him dear, if he knew your needs. I certainly never told him that money had been sent you from the Indies. He had given several quitrents and sold in Valladolid part of the I.O.U. of a thousand ducats owing to him in Seville. Now, as his income is smaller by a thousand ducats, he has gone to live on the little estate he purchased. Having many expenses and being accustomed to possess more money than he requires, while on account of his position he cannot ask for help, he is in a very anxious frame of mind. He has written to me twice on the subject since I have been here. I was very glad that you paid your debt to him, although he only asked for the half if you could let him have it. Beg Father Prior to pray for him.

You made a very generous present to the Order; no community gave as much except Valladolid, which sent fifty ducats more. The money came when it was wanted, for I did not know how to help our fathers in Rome who, they said, were in a pitiable state. Yet now is the time when their presence there is most necessary. May God be praised for all things!

Will you forward the letters to Father Gracian. He tells me that he has written to Father Nicolas about your affair. It is a great relief to be able at least to write to him. Be prudent when he visits Seville: remember the danger we were in through our good intentions and want of prudence. It cost us so dear in the past that unless we are more

cautious, I do not know what may happen in the future. For love of our Lord, let there be no fresh trouble. Father Gracian being no longer Visitor, we need not fear what might be given him,[7] so there is not that reason for providing his meals.

I do not know why your Reverence says I guessed you were making the corporals for me, for you told me so in the letter that Serrano brought. Do not send them until I learn whether they are wanted here. God protect you, for you look after everything, and may He make you very holy! Do not stop Father Prior[8] from coming or grieve at his absence, for it is unreasonable to think of our own interests until such an important affair is settled. Continue to pray for him and for me too, as I shall need it specially when I make this foundation. Take my kind messages to the subprioress and nuns for granted, as much writing tires me.

To-day is February 9, 1580.

The servant of your Reverence,

Teresa de Jesus.

If Father Nicolas has already started to come here, destroy the enclosed letter: your Reverence may read it if you like, but tear it up immediately afterwards.[9]

[7] The autograph gives: *para temer lo que le dieren*; former editors have omitted the last four words. (P. Grégoire.)

[8] No doubt this alludes to the departure of Fray Nicolas which had already been contemplated.

[9] The original letter contains this postscript which was first published by P. Grégoire.

CCCXVII

About February 10, 1580[1]

TO DON LORENZO DE CEPEDA, LA SERNA

On the payment of the money owing to him at Seville.

JESUS!

May the grace of the Holy Spirit be with your Honour.

THOUGH I have written to you several times lately, I would do so still more frequently if I could find a messenger. I am sending you this as I am not sure whether I can forward letters from Villanueva. I expected to leave before now, but it will not be long before they come to fetch us, though it injures me to travel during Lent.

I was glad to hear from the Prioress of Seville that she was going to pay her debt to you. She promises to remit about four hundred ducats at once, as you will see by the note enclosed. The letters have so far to go that I have not dared to send them all to you. I have received two from you asking me to request her to pay the money. My letter will have reached you at the place I mentioned before I write to her again. I said that you would be contented with even half the sum, but that if you knew she was in want of the money, you would forgo your own need and not ask for it. I am not sure that it is not safer at Seville, for you always said you wanted it to build a chapel

[1] Fuente 281. The original letter belonged to the Carmelite nuns, Carnide. The end of the manuscript is deteriorated.

and you will only spend it all if you have it. May God prosper the payment since you say you want it for Him, so that you may gain by your gains!

As I said, my health is better here than at Avila, though I am not exempt from my usual attacks.

Father Nicolas will be going to Pastrana soon. Be good enough to write to him, as you will be nearer to him than I am. When I know that he has reached Pastrana, I will arrange to have your money forwarded. The Prioress of Malagon is charged with collecting the money owing to you in that part of the country. I am writing to her saying that she is to give it to you as soon as she receives it.

Our sisters at Seville are prospering. They inherit eight hundred ducats from the old lady who died in the Indies; the legacy is being brought to them.[2] ... The only other news I have to tell you is that the Prior of las Cuevas is most dangerously ill on account of a fall he had. Pray for him, for we owe him much. He helps the nuns immensely: his would be a great loss to them. God grant you may gain great riches for eternity in your solitude: all the rest vanishes like fairy money, though there is no harm in any one owning it who makes as good use of it as you do. I kiss your hands repeatedly.

To-day is February ...

Your Honour's unworthy servant,
Teresa de Jesus.

[2] Mary of St. Joseph gave the legacy to the fund for the affairs in Rome.

CCCXVIII

Malagon, probably about February 12, 1580[1]

TO DOÑA JUANA DE AHUMADA, ALBA

The Saint hopes to meet her sister at Avila.

JESUS!

May the Holy Ghost be with you, my sister.

I ASSURE you that if I sought my own pleasure, I should grieve over our separation from each other, but as we are in exile, we must suffer until our Lord takes us to the land where we shall dwell for ever.

I wrote a short time ago telling you that I was free from fever, glory be to God. The letter, enclosed in one to my brother, was directed to the Prioress of Medina. It has been a trial to be unable to find a messenger more often in these parts. I have felt it very much. It appears, from what I am told by the Licentiate who brought me the enclosed, that I might have used him as the bearer and written to you often, but I have only just made his acquaintance through his sister-in-law, whom I have received into one of our convents. In any case, answer at once: the letter will be sent to me from here wherever I may be. God willing, I start on Ash Wednesday: I shall only stay a week at Medina, as I have no time to spare; I may even make a shorter visit, and shall spend another week

[1] This letter was first published in the *Siglo Futuro*, Oct. 1882, the third centenary of St. Teresa's death. The Spanish is given by Père Grégoire in Vol. II of his edition of the Letters. 2nd. ed.

at Avila. It would be a great comfort if I could meet you there, were it only for a day....

CCCXIX

Malagon, February 12, 1580[1]

TO FATHER GRACIAN, MADRID

Departure for the foundation at Villanueva. Thanks to Don Velasco. Plans for the foundation at Madrid.

JESUS!

May the grace of the Holy Ghost be with your Paternity, my Father.

FRAY Antonio and Father Prior of la Roda came to-day to fetch us. They brought a coach and a two-wheeled cart, and from what they tell us I expect that the foundation will be successful. Will your Paternity pray to our Lord about it. The good Fray Antonio cannot deny his affection for me, since in spite of his age, he came here on my account. I am sorry to leave Malagon: I told you the reason. Fray Antonio is well and portly: our Fathers seem to grow stout on troubles this year.

Will your Paternity tell Señor Velasco that I received his letters and hope to answer them: I am not sure whether I shall have time as I am very busy. God reward him for having obtained for us permission to correspond with you. I and all the nuns pray much for him. I should like to make the acquaintance of one who has done so much for us. Could not he and Don Luis Manrique arrange some

[1] Fuente 280. The original is in the convent *de las Teresas*, Madrid.

plan for obtaining the Archbishop's licence to make a foundation at Madrid?[2] Then, on leaving the foundation at Villanueva, I could establish that at Madrid so quickly that no one would know of it until it was erected. I have some one who would pay for the house: if the Archbishop stipulated that it should be endowed, your Paternity is aware that the daughters of Luis Guillamas would enter at once, bringing with them an annuity of four hundred *maravedis*[3] which would suffice for thirteen nuns. The Father-Vicar would give me leave immediately. Perhaps these gentlemen know some friend of the Archbishop's who could persuade him to consent. In any case, let your Paternity be sure to act in the matter personally if you approve of the project. Should the permission be obtained, I must be told at once. Will you find a messenger and inform me how your health is. May God maintain it, as He can and as I beg of Him.

To-day is February 12.

Your Paternity's unworthy servant and daughter,
Teresa de Jesus.

[2] The foundation at Madrid, on which St. Teresa had set her heart, was not made until after her death, in spite of all her efforts. Don Luis Manrique was confessor to Philip II as he had been to the Saint.

[3] The autograph does not give 400,000 *maravedis* but 400.

CCCXX

Toledo, about the middle of February, 1580[1]

TO FATHER GRACIAN

Father Ambrosio and St. John of the Cross. Matters concerning the Reform. Isabelita.

Jesus be with your Paternity.

YOU must know that Fray Ambrosio[2] is here, waiting to speak to Fray Gabriel who is coming to fetch us:[3] he certainly seems to me both good

[1] Fuente 277. The autograph is at the Discalced priory, Larea.

[2] Fray Ambrosio de San Pedro, prior of Almodovar.

[3] St. Teresa had come to Toledo to take with her to Villanueva Maria de los Martires (Hurtado) as prioress and Constanza de la Cruz (Garces). The former was a native of Toledo and of noble birth. While St. Teresa was praying for guidance in the choice of a prioress, she saw a dove alight upon the sister's head. Maria was noted for strict observance and held the office of prioress for eight years. In 1588 she made a foundation at Valencia where she was considered a saint by the citizens. She died in 1621, having been a Carmelite for over half a century. (*Œuvres iii*, 423.)

Constanza de la Cruz had only been professed a year when she was taken to Villanueva where, after spending a holy life, she died at the age of sixty. (*Œuvres*, *iii*, 437). The two nuns who went to Villanueva were Elvira de San Angelo (Hernandez) and the Venerable Ana de San Augustin (de Pedruja). For Elvira, see note 2 of *Letter* of June 18, 1576. The Ven. Ana de San Augustin, given to prayer from the time she could speak, saw, when she was quite a child, a vision of the little Jesus who asked her for some flowers. He appeared to her again at Villanueva when she was made prioress and returned them to her. She became a Carmelite through having seen a vision of a procession of nuns (of whom St. Teresa was one) walking with the Infant Jesus who told her that her vocation was to be a Carmelite. She was brought up at the palace of Maria de Acuna with Casilda and Luisa de Padilla. She chose the convent of Malagon as being farthest from her birth-place. She was professed in 1579, being already a perfect saint, but her extraordinary gifts of prayer and the diabolical persecutions she suffered led St. Teresa to visit Malagon in November, 1579, to

and sensible. Not that I discussed any matters with him, whether important or not, for I acted very prudently, simply answering yes or no. But I must say I am glad to find that the party spirit, which was supposed still to exist, has come to an end, if ever there was such a thing. As for Fray John of the Cross, I am ready to swear that such an idea never passed through his thoughts; on the contrary, he did all he could to help the friars who went to Rome, and, if need be, would die for your Paternity. This is the plain truth.

This Fray Ambrosio is very zealous for the welfare of the Order, so that I do not believe he would do anything that he ought not. He has come from Seville and witnessed what happened there; Father Nicolas had not a little to suffer with these people. . .[4]

I found my Isabel very plump and rosy, thank God. Your relations at Madrid are well, as is your sister Doña Juana, of whom I have lately had news. Be sure to send me permission to receive Antonio Gaitan's little girl.[5] I was really annoyed with

examine her spirit. The Saint was perfectly satisfied. The Ven. Ana's stay at Villanueva was remarkable on account of the wonderful graces and visions received by her, of which she has left an account: throughout her life the Infant Jesus was her constant Companion and Helper. She founded a convent at Valera and returned to Villanueva in 1616, amid the ovations of the populace. She died two years later: her body was found incorrupt four years afterwards and the miracles performed by her caused Pope Pius VI to declare that her virtues were heroic. (*Œuvres, iii,* 388).

[4] The manuscript is illegible for the next two lines.

[5] See *Letter* to Father Gracian, 1579. The foundation was made at Villanueva on Feb. 21, and the nine postulants were clothed on Feb. 25, the sermon being preached by Fray Antonio. For an account of the foundation, see *Found.* xxviii.

Father Mariano for omitting to forward the papers to your Paternity which I entrusted to him. God forgive him! The Prioress and sisters ask for your prayers. May God repay your kindness to us by giving you what is best for you, and much grace amid all these disturbances.

Your Paternity's unworthy daughter,
Teresa de Jesus.

CCCXXI

Prefatory note.

On March 18, two days before leaving Villanueva, while examining the well that was being dug for the convent, St. Teresa received such a violent blow from the windlass that she fell to the ground. She got up cheerfully as though nothing had happened, but the bystanders believed that she owed her life to St. Joseph on whose feast the accident occurred. The blow caused so dangerous an abscess to form that the nuns expected she would die. However God cured it, and the Saint was able to start for Toledo which she reached on March 26, Saturday in Passion week. On Maundy Thursday, a stroke of paralysis threatened her life and was followed by violent fever and heart attacks which made it impossible for her to resume her journey until June.

Toledo, April 3, 1580[1]

TO MOTHER MARY OF ST. JOSEPH, PRIORESS OF SEVILLE

The Saint's illness. Good news from Rome. Foundation at Palencia. Mother Brianda's illness.

JESUS!

May the grace of the Holy Spirit be with your Reverence, my daughter.

YOU may be sure I should be glad to be able to write you a very long letter, but I have been ill lately. Indeed, I seem to be paying for my good health at Malagon and Villanueva and during my journeys, for it was a long while—some years, I believe—since I had felt so well. It was a great favour from our Lord for it matters little if I am ailing now. Ever since Maundy Thursday, I have suffered from one of the most violent attacks of paralysis and heart affection that I have had in all my life. It resulted in a fever which has not yet left me: in fact I am so weak and in such a wretched state of health that it has been a great effort to see Father Nicolas at the grille, as I have done for the last two days. I greatly enjoyed meeting him. At least your Reverence has not been out of mind, for I am astonished at seeing how you have blinded him to your faults, in which I have helped you, as I thought it would do no harm to your house. The worst of it is that I seem to share his delusion. God grant, my

[1] Fuente 282; the autograph belongs to the Valladolid collection.

daughter, that you may do nothing to dissipate it! May He protect you.

I was very glad to hear you speak so well of the sisters who have lately entered your community, whom I should very much like to know. Tell them so, and remember me very kindly to them. Make them pray for affairs in Portugal, and that Doña Yomar[2] may have children, as the grief of her and her mother at her childless condition is painful to witness. Let the nuns take her trouble to heart: they owe much to her, and she is a very good Christian, although heavily afflicted by this trial.

[2] See *Letter* of Oct. 22, 1577. Since the notes to that letter were printed, an article by M. Morel-Fatio has appeared in the *Bulletin hispanique*, tome ix, (1907), pages 87-91, in which he corrects the errors made by former editors. Doña Guiomar Pardo, daughter of Doña Luisa de la Cerda, was married towards the end of 1576 to D. Juan de Zuniga y Requesens, a youth of seventeen, to whom she was betrothed in 1574. From the first, he had very bad health, which was inherited, and he died in May, 1577. He is the Don Juan referred to in the letter, not Dona Luisa's son Juan, who had died in 1571. Therefore this letter must have been written in 1576, very shortly after the marriage, not in 1577 as given by P. Grégoire, nor 1581 as stated by Fuente. The illness of the bridegroom, the gravity of which was manifest from his family history, accounts for the sadness and sympathy shown in St. Teresa's words. The Doña Catalina mentioned must have been Doña Luisa's daughter: she died in 1578; of Doña Isabel we know nothing. It will be remembered in connection with the early letters in the beginning of 1562, that the Saint was sent by the provincial to Doña Luisa's palace to comfort her on the death of her husband, Don Arias Pardo, Marshal of Castile and Lord of Malagon and Paracuellas. Three of Doña Luisa's children had died in childhood; her daughter Maria's death occurred in 1566. St. Teresa succeeded in consoling the broken-hearted widow who sent for her, feeling that it was her only hope of consolation. A life-long and tender affection sprang up between the two, as can be seen from the correspondence. (*Life* xxxiv.) Doña Guiomar must have been married again, and she and her mother were naturally anxious that the line should not become extinct.

I have received several letters from your Reverence, of which the one brought by the Prior of Pastrana[3] was the longest. It was a great pleasure to hear that he had left the affairs of your convent in so prosperous a state. Now that Father Gracian is going to Seville, you will have nothing left for which to wish. Be careful, my daughter, for there is some one there who will exaggerate whatever takes place: give no opportunity for scandal. To tell the truth, I believe the matter weighs heavily on our Father.[4] I was astounded at some of the things told me by Father Nicolas, who gave the papers to me to-day: I shall read them by degrees. That nun's soul makes me feel extremely anxious; May God bring her right. I approve of your plan of treating her: never neglect to watch the other sister either.[5]

Father Nicolas told me how generously you had contributed to the needs of the Order. God reward you, for I was at my wit's end as to what to do here! Most of the work is done. They have been daily expecting the despatches which have arrived, and the news is exceedingly good: let the nuns thank our Lord for it. I will say no more, as Father Prior will write you a full account.

You praise the house offered you for sale very strongly: the good views and kitchen garden are a great advantage for our kind of life, especially with your present prospects of an income. It seems hard

[3] Father Nicolas Doria, who had returned from Seville.

[4] Father Gracian.

[5] Beatriz de la Madre de Dios and Margarita de la Concepcion.

that it should be so far from los Remedios[6], since the fathers hear your confessions, as, though the house is near the town, you say it is on the opposite side. In any case, do not settle the purchase until you have been to see it with two of the sisters who seem most capable of judging: any superior would give you permission for this at once. Do not trust the matter to the friars or to any one else: you know what an absurdly unsuitable house they would have made us buy. I wrote to you on the subject before, but do not know whether my letter reached you.[7]

Enclosed is my brother's answer to you. I opened it by mistake but only read the first few lines: on finding it was not for me, I sealed it up again at once. Father Prior has left me the deeds necessary for recovering the money here but I have not the authorization, which is in the hands of Roque de Huerta, who is going to Seville on business. Will you send it to me with that for which Father Prior asked in the Valladolid affair. Direct them both to the Prioress of that convent, for if God gives me a little health, I shall leave here soon after the beginning of next month. I have been told to go to Segovia and from thence to Valladolid, to make a foundation four leagues off at Palencia. As the nuns of Villanueva promised to send you an account of the foundation of their house, I will only say it is very satisfactory, and will, I believe, render great service to God. I took a daughter of Beatriz de

[6] Priory of the Discalced Fathers.
[7] See letter of Feb. 9, 1580.

la Fuente[8] from Toledo as Prioress: she seems excellent and is as well suited to the people of those parts as you are to the Andalusians. Sant Angel,[9] from Malagon, is Subprioress: she acquits herself of her office extremely well. I also took two other very saintly sisters there. Let your nuns pray that these foundations may serve our Lord. And now, abide with Him, for I can write no more as, though I have little fever, the heart attacks are frequent. Perhaps my illness will pass off. I ask the sisters to pray for me. Sister Beatriz of Jesus will tell you about Mother Brianda.

The servant of your Reverence,
Teresa de Jesus.

Our Mother and I arrived here on the eve of Palm Sunday. Mother Brianda was so ill from excessive hemorrhage that they wished to give her Extreme Unction. She is better now, though she still spits blood from time to time and is never without fever. She is able to get up occasionally. Fancy what it would have been had she gone to Malagon! It would have been fatal both to her and the house, or at least a heavy burden, considering their great need of money.

Our Mother has withdrawn two more nuns from there, and God grant that may suffice. Will your Reverence pray for that and for me (as I am in great want of it), also for the election of the General, that the choice may render God great

[8] See letter of the middle of February, 1580. St. Teresa had been accompanied to Villanueva by her relative Beatriz de Jesus and her infirmarian, Blessed Anne of St. Bartholomew. The prioress was Maria de los Martires.

[9] Elvira de Santangelo.

service. Father Gracian is here: he is well.

We spent about a hundred *reales* over the stove with nothing in return, for we had to have it pulled to pieces as it cost us more for wood than it was worth.[10]

Will you ask some one to call on my behalf on the Prior of las Cuevas with a very kind message, as my health prevents my writing to him. Your Reverence should be more careful than ever to send to him, lest it should seem that we forget him now he is out of office and cannot help us, which would look very bad. . ."[11]

CCCXXII

Toledo, April 8, 1580

TO DOÑA ISABEL OSORIO, MADRID

Project of the foundation at Madrid. Inés de la Encarnacion.

JESUS!

May the grace of the Holy Spirit be with you, my Señora.

I REACHED Toledo on the eve of Palm Sunday, and in spite of the journey of thirty leagues, I was not tired but felt better than usual. My health has been bad since I came here, but I believe it will improve.

I was very glad when they told me here that you

[10] Mary of St. Joseph's famous stove.

[11] The last paragraph seems to have been dictated by the Saint. The rest of the postscript is missing.

[1] Fuente 284. The original belongs to the Count de Berverana, Burgos.

were stronger. From your letter I learned that your illness had not made you abandon your holy project: may God be praised for all things. I trust in Him that when you are well enough to carry out your project, my own plan will be realized.[2] If not, some other way will be found of giving effect to your devout wishes. I feel certain that, if God gives me the health for it, I shall be passing through Madrid before long, though I wish it to be kept a secret from every one. I do not know how we shall manage to meet, but I will let you know privately. Will you write to me about it, and do not forget me in your prayers. Remember me to Father Valentin, but speak to no one of my visit to Madrid.

They say that the new Provincial of the Society[3] will soon be at Madrid, if he is not there already. You must know that he is one of my greatest friends and was my confessor for several years. You should try to meet him, for he is a saint. Will you do me the kindness, when you see him, to deliver the enclosed letter from me, for I know of no safer custodian. May our Lord ever guide you. Amen.

I was astonished at finding how stout our Sister Inés de la Encarnacion[4] has grown, and consoled at seeing how devoutly she serves God: may He uphold her. Her obedience and indeed all her virtues, are extraordinary.

[2] The foundation at Madrid.

[3] Father Baltasar Alvarez. He died on the 25th of the following July.

[4] A novice at Toledo, sister of Doña Osorio. She was professed two days later.

The unworthy servant of your Honour,
Teresa de Jesus.

Father Prior[5] keeps in good health; I gave him your message. You owe much to him. I beg you to obtain an answer to the enclosed letter and to forward it to me safely, as it is important.

To-day is April 8.

CCCXXIII

Toledo, April 10, 1580[1]

TO DON LORENZO DE CEPEDA, LA SERNA, NEAR AVILA

Trouble caused by their brother, Pedro de Ahumada. The Saint's departure for Segovia.

JESUS!

May the grace of the Holy Spirit be with your Honour.

I ASSURE you that I think God is allowing this poor man[2] to try us in order to test how much charity we possess. In fact, brother, I feel so little for him that it grieves me, for, if he were only my neighbour, instead of being my brother, I ought to sympathize with his needs, but I have little pity for him. To overcome myself, I consider how I

[5] Fray Gabriel de la Asuncion, Prior of la Roda.

[1] Fuente 285. No. 35. Vol. v., first edition.

[2] Pedro de Ahumada had helped in the conquest of Peru: he returned to Spain as poor as he had left it. He expected to receive money from Philip II in payment for his services and his disappointment on this score so embittered him that he was a misery to himself and his relations. He quartered himself first on one and then on the other, quarrelling with each after a short stay. He now wished to go to Seville.

ought to act in order to please God, and since His Majesty comes between us, I am ready to do anything for Pedro. But for that, I declare that I would make no effort, great or small, to stop his taking the journey, for my joy at seeing him out of your house far exceeded my sorrow for his misfortune. For love of our Lord, and as a favour to me, I implore you not to take him back, whatever his prayers or needs may be, for then my mind will be at rest. He is really mad on the subject of being in your society, though not on other points. Learned men tell me that such a state of mind is quite possible. His stay at la Serna is not to blame for it, as he had the same feeling before he thought of going there. It results from his severe illness. I have long dreaded some such calamity.

He owns that you have reason to be greatly annoyed, but says that he cannot do otherwise. He realizes that he is in the wrong, and must be feeling very unhappy, but he adds that he felt his position so keenly that death would be preferable. He has arranged with a muleteer to start for Seville to-morrow. I do not know why he wants to go there, but in his state, a day's journey in the heat would kill him, for he had a racking headache when he visited me. If he were there, he could do nothing but spend his money and ask for more for God's sake. I had hoped that he had a resource in Doña Mayor's[3] brother, but it is not the case.

For the sake of God, and for nothing else, I thought it better to persuade him to remain here

[3] Doña Mayor, sister of Juan de Ovalle, was a Benedictine nun at Alba.

until you answered this letter, though he feels certain that no good will come of it. However, as he realizes his desperate condition, he has at last consented. For charity's sake, send a speedy reply to the Prioress of Avila, whom I am asking to forward the letter to me by the first available messenger.

I think that the unexpected sadness of which you complain is caused by our brother's departure. God is very exacting in His requirements, and if, as I believe, Don Pedro is insane, it is clear that you are under a stricter obligation of the law of perfection to help him to the best of your ability, to prevent his going to meet his death. You should retrench your alms in other quarters in his favour, on account of his relationship to you. I do not see that you are indebted to him in other ways, but Joseph was still less indebted to his brothers.

Believe me, when God gives such graces as He has given to you, He expects great things in return, and this is one. Besides, I assure you that if our brother died on the journey, you, with your nature, would never cease to mourn him, nor, perhaps, would God cease to reproach you, so we must consider the matter lest we make a mistake which cannot be remedied. If you lay the question before God as you ought to do, you will recognize that you will be none the poorer for what you give Pedro, as His Majesty will repay you in other ways.

You allowed him two hundred *reales* for clothes, besides his board, and many other things at your house. Though the latter may have seemed to

amount to nothing, yet perhaps, in the end it cost more than you thought. He has enough remaining of what you gave him to live where he likes this year. If you pay him another two hundred *reales* a year besides his allowance for clothes, he can board with his sister, who he says has invited him to her house, or with Diego de Guzman. The latter gave him a hundred *reales* which he will spend on his journey. Another year you must not give Don Pedro all the money at once, but pay a small sum at a time to the person with whom he is boarding, for as far as I can see, he will not be long in one place. It is very sad, but I consider that any change which takes him from your house is for the better. You must reckon part of this sum as a present to me; you would let me have it if I needed it and I shall take it as a gift, though I heartily wish that I were not obliged to burden you. For many a day I have been wishing that Don Pedro were not in your house, and have grieved at seeing you so tormented, besides the dread I mentioned which beset me.

I will only add that I will procure the despatches from Father Nicolas. I believe he is bringing them from Seville: he says he will visit me.

I am very glad little Lorencico is so near you: God be with him! I shall try to shorten my stay here, as I never feel well in this place. God willing, I shall go to Segovia. Fray Antonio de Jesus says that he will pass through Avila, if only for the sake of seeing you. Father Gracian is not here now.

Remember me kindly to Don Francisco. To-day is *Quasimodo* Sunday.

The unworthy servant of your Reverence,[4]
Teresa de Jesus.

CCCXXIV

Toledo, April 15, 1580[1]

TO DON LORENZO DE CEPEDA, LA SERNA

Pedro de Ahumada. Lorenzo's domestic affairs.

Jesus be with your Honour.

AS you will have already received my long letter about Pedro de Ahumada, I will only beg you to reply quickly and to give your answer to the Mother Prioress, as people often come here from Avila. Our poor brother is here spending his money; he must be very miserable for he looks most dejected. I should be extremely sorry if your answer did not arrive before my departure which, I believe, will shortly take place. My health is better: the illness must have been the after effects of my former complaints and was not to be surprised at: in fact, it is more surprising that I did not feel worse. I think my health was better at Avila because I had not so many letters and business affairs.

We have heard from Rome again: matters are going on very well indeed though there is no lack of obstacles in the way. Pray for these affairs and for Pedro de Ahumada, asking His Majesty to give you light to decide as is best.

[4] Probably the autograph gave V. M.—your Honour, instead of V. R.—your Reverence.

[1] Fuente 286. The original belongs to Don Pedro Martinez Pinedo.

As I said, the four hundred *reales* are a gift to me. He must have spent, and must still be spending the money given him by Diego de Guzman. I assure you that, with my character, it is a severe trial to be unable to make him any present with a clear conscience. I should be very glad to help, were it only to lighten your burden. May God bring the matter right.

It grieves me that you should only have Mass on festivals. I often think how the matter could be remedied, but can find no means. Pedro de Ahumada tells me that your present house, (especially as regards the bed-rooms), is far better than your former home at Avila, of which I am very glad. It seems to me that the farm labourers must make a great deal of noise in the house: if you were to have a small place built outside for them, it would be much quieter. But why did you not divide the kitchen as we arranged? But how I am talking! Of course, every one understands his own home best!

Serna, the bearer of this letter, says that he will be returning to Toledo in a week. If you have not already sent your answer, be sure to give it to him at once, as I shall not have left when he comes back; in fact, I shall put off my journey expressly.

My brother had already spoken to me of your plan of boarding him in a priory of our Order. It would be impracticable, as our fathers do not receive seculars, nor could he digest their food. Even here, unless the people of the inn give him tender, well-cooked meat, he cannot eat it and contents himself with a pie. Occasionally, I send him some little

trifle. I do not know who could bear with him and treat him with such nicety. His humour is terrible—it is bad for him and for every one else. God grant you the favour I ask of Him: that our brother may not return to your house. I wish all other means to be sought for his welfare, so that, if he dies, neither of us will have to reproach ourselves.

Remember me very kindly to Don Francisco and Aranda. May God have you in His keeping and make you very holy. Amen. Why do you not tell me how you are getting on in your solitude?

To-day is April 15.

Your Honour's servant,

Teresa de Jesus.

CCCXXV

Toledo, April 16, 1580[1]

TO MOTHER MARIA DE CRISTO, PRIORESS OF AVILA[2]

Letters and business.

Jesus be with your Reverence.

I WROTE to you yesterday, and since then some letters have come which I am obliged to send to

[1] Fuente 287. The autograph is at the Carmelite convent de la Imagen, Alcalà de Hénarès.

[2] Maria de Cristo (del Aguila) was the first prioress canonically elected at Avila, but only held the office until Sept. 1581. She then resigned her post to St. Teresa, seeing that the good of the community required it. She went to Granada at the end of 1581, helped to found the house at Malaga in 1585, and became prioress there. (*Œuvres*, III, 333).

our Father Vicar.[3] You cannot well afford to pay the messenger for all, yet it cannot be helped. Be kind enough to forward this letter to my brother with the one sent before. It is to tell him that Father Nicolas is here: he arrived late this evening and I asked him at once about your money. He told me that he would give me an authorization enabling the Prioress to recover the sum and send it to you. She assures me that the holders have promised to deliver it at once, so that I think it will soon be in the owner's possession. Father Nicolas has despatched some one to Seville to recover the money for Valladolid: he says it will be paid, or if not, the sum will be furnished from other quarters. However, he looks upon the matter as settled.

Tell me about Mother Maria de San Jeronimo's[4] health and remember me kindly to her, to Isabel de San Pablo, to Teresa, and the rest of my daughters. May God make saints of them and may He be with your Reverence.

In any case, send me the answers from the Father Vicar[5] and my brother, as I asked you before. Should the Father Vicar have left, let me know his address and return the letters I am sending to him.

To-day is April 16.

The servant of your Reverence,
Teresa de Jesus.

[3] Fray Angel de Salazar.

[4] Isabel de San Pablo was subprioress and Maria de San Jeronimo next in rank after the prioress. Teresa was the Saint's niece.

[5] St. John of the Cross, Prior of Baeza.

CCCXXVI

Toledo, May 5, 1580[1]

TO FATHER GRACIAN, ALCALA

A case of conscience. News from Rome. The Madrid foundation. The communities of Segovia and Toledo.

JESUS!

May the grace of the Holy Spirit be with your Paternity.

I RECEIVED your letters yesterday after the one relating to the Rector of Alcala.[2] I consulted Doña Luisa on the subject, also the lawyer Serrano, whose answer I enclose.

I am very glad that, in the discussion of which you speak, your Paternity supported the stricter opinion,[3] for though these fathers give strong reasons to the contrary, it is terrible, at such an hour not to take the safer course, but to consider points of honour. Worldly honour has then had its day, and the soul begins to realize that the divine honour is all we should care about. Perhaps these theologians think that to recall the enmity might do greater harm, but God will certainly provide the grace needed when we resolve to act solely for His sake. You have nothing to regret in this case, but it would be well to make some excuse for these fathers.

But I regret that you are working in the midst

[1] Fuente 288. No. 36 of vol. iv, first edition.

[2] Fray Eliseo da San Martin.

[3] According to Fray Antonio, the annotator of this letter, the friars at Alcala had been discussing whether it was necessary that a dying man should be reconciled to a person who had injured him.

of this fever epidemic. Thank God, you are well, for, as I wrote to your Paternity, my illness is of no account. Only debility remains, but I spent a terrible month though I kept on my feet most of the time, for being accustomed to continual suffering, I thought that, severe as the pain was, I could manage to get about. I really believed I might die, though I did not feel certain I should, nor did I care whether I lived or died. God has granted me this grace which I value as a great one, considering the dread I used to feel.

I was glad to see that letter from Rome, for though the decree is slow in coming it seems sure.[4] I do not understand what revolutions it could stir up when it arrives, nor why. It would be well for your Paternity to await the arrival of the Father Vicar Fray Angel, even should no other occasion offer, lest it should appear that you were impatient to carry out his commission, for he will notice everything.

I have written to Veas and to Fray John of the Cross, telling them that you will visit them, and mentioning the commission which Father Angel informed me he had given to you. At first I thought of keeping it secret, but as the Father Vicar had announced it to me, there seemed no reason for silence. I heartily wish that no time should be lost, yet in case our documents should arrive soon, it is far better to wait, for we shall then be able to act more freely, as you say.

Though there is no need for you to visit me, I

[4] The Brief constituting the Discalced as a separate province, which was given on the 22 of the following June.

was much gratified by your offer of coming, if I wished it. It would be a great gratification to me, but I fear that these brethren of ours[5] would notice it and the long journey would tire you. I must content myself with the thought that you must come some time or other, and I hope there will be a leisure day on which I can relieve my soul by consulting your Paternity about certain matters.

When I am a little stronger, I shall try to obtain an interview with the Archbishop. If he gives leave for the foundation at Madrid, it would be infinitely better to receive the candidate[6] there than elsewhere, for our nuns are so disappointed if they do not enter the house of their choice that it distresses me. This is why, until the Madrid affair is settled, I have neither asked the Prioress of Segovia to receive her nor insisted upon this community's admitting her, though I believe that even if the prioress did not wish it, all the nuns would like to have her. It would be late to mention the matter now, as the Father Vicar has written telling me that I must start as soon as my health allows it, which has made me scrupulous.

The community at Segovia is a large one and it would matter little to them if they took another postulant, even though she had no dowry. If you think well of it, I will write to the prioress, and will ask her to receive the girl, which will aid the matter greatly. That convent has given little or nothing to help in all these affairs, and it would

[5] The Calced Carmelites.

[6] The sister of Juan Lopez de Velasco. See letter of May 30 following.

be well for you to remind the nuns how much we owe to Velasco.

The sisters here have given five hundred ducats to St. Joseph's, Avila, as I asked them. The whole thing has been a misunderstanding which I will explain to your Paternity. No one has been to blame, or I should have mentioned it before. To tell the truth, I am not sure whether it would be well to speak of your plan at Segovia before I have seen the Archbishop.

Will your Paternity let me know your decision as soon as possible: plenty of carriers can be found to bring letters if you pay them well. The postulant could not be taken to Segovia until the nuns have been consulted, and consent, and Father Angel has given me permission solely on this condition. I did not tell him the candidate's name : I assure you that I wish her to go there far more than you do.

I think the best way would be to speak to the Archbishop in his own house. My plan is to enter it through the Church where he hears Mass, and I shall carry it out and will tell your Paternity how I succeed.

I will say no more except to ask God to have you in His keeping and to give you all I ask for you.

To-day is May 5.

Your Paternity's unworthy servant,
Teresa de Jesus.

CCCXXVII

Toledo, May 6, 1580[1]

TO PEDRO JUAN DE CASADEMONTE, MEDINA

Personal matters. Good news from Rome.

JESUS!

May the grace of the Holy Spirit ever be with your Honour.

AS I have been ill for some time, I have put off writing, though very anxious to know about your health. Thank God, I am better though still weak, and as my head is in a very bad state, this letter is written by a secretary. I beg you to answer and inform me about the welfare of yourself and Doña Maria, whose hands I kiss. I must tell you that the hundred ducats are already in Madrid, much to my joy. It is another joy to learn that the Romans[2] are well and that our affairs are prospering. Will you let me know whether you have had news of our friend the Licentiate Padilla.

I am uncertain as to where your reply will find me as I expect to leave Toledo soon. You might address your letter to Segovia.

May our Lord have you in His keeping and make you as holy as I desire. Amen.

Toledo, May 6.

Your unworthy servant,
Teresa de Jesus.

[1] Fuente 289. The autograph is at the Carmelite convent, Teruel.

[2] Fray Juan de Jesus (Roca) and Fray Diego de la Trinidad, now in Rome.

CCCXXVIII

Toledo, May 8, 1580.[1]

TO DOÑA MARIA HENRIQUEZ, DUCHESS OF ALBA

The Saint's ill-health. Imprisonment of the Duke of Alba. Persecution of the Jesuits at Pampelona.

JESUS!

May the grace of the Holy Spirit ever be with your Excellency.

I HAVE been longing to write to your Grace ever since I heard that you had returned home, but my health has been so bad that I have not been free from fever since Maundy Thursday until a week ago, yet I count that as the least of my ailments in comparison with the rest. The doctors said that I had an abscess in the liver: however, God has been pleased that their repeated bleedings and purgatives should keep me in this ocean of sufferings. May His divine Majesty be pleased to send these trials to me alone, and not to those whose crosses I should feel more keenly than my own.

Your Excellency's affairs seem to have come to a happy termination.[2] I do not know what to say

[1] Fuente 290. The autograph was at the Carmelite convent, Coimbra.

[2] Philip released the Duke of Alba from prison to command the army against Portugal. The Duke said: 'I obey, so that in future men may say the king had subjects who won him kingdoms while dragging their fetters with them.' The Duke conquered Portugal in less than a year and died soon afterwards. Father Gracian states that he was so chivalrous in protecting the rights of civilians in enemy countries that if one of his soldiers stole some apples from a cottager's garden while on the march, the Duke would have the man hanged on the tree.

except that our Lord wishes all our joys to be tempered by sorrow, for I think that you must be grieved at being separated from him you love dearly, but God will help the Duke to gain great merit in His sight, and your joy will be unalloyed at last. May His Majesty direct matters as I beg of Him and as all the nuns of our convents fervently entreat. I have asked them to take the success of the expedition specially to heart, and I, wicked though I am, keep it before my mind, as we shall all do until we hear the longed for news.

I have been thinking about the pilgrimages and prayers you will make and that it will often seem that while the Duke was in prison his life was far more peaceful. Oh, God help me! What vanities are all the things of this world! How far better it is to wish neither for rest nor any earthly thing, but to put all that concerns us into the hands of God who knows better what is good for us than we know how to ask!

I am very anxious to know about your Grace's health and other matters and beg you to tell some one to answer this. Do not trouble about writing yourself, for it is so long since I received a letter from you that I have contented myself with the message you sent by the Father Master Gracian. I will say nothing now about where I shall go when I leave here and my other doings, for I think Fray Antonio de Jesus is going to Alba and will let you know all about it. In any case your Grace must do me the kindness I am about to ask, for it is important that people should recognize how you always favour me.

The fact is that the Society of Jesus have recently founded a house at Pamplona, in Navarre. They entered it peacefully, but since then a severe persecution has arisen against them, and people want to drive them away from the place. The fathers appealed for protection to the Lord High Constable[3] who has spoken kindly to them and done them great service. What I ask is that you should write to him, thanking him for what he has done and requesting him to continue to protect the fathers, and to defend them in all their future difficulties.

As, for my sins, I have experienced the grief felt by religious at being persecuted, I was sorry for these fathers. I believe that whoever befriends and helps them will gain great merit before God, and I should like your Grace to be the person who earns it. Indeed, the service thus rendered to His Majesty appears to me so great that I should have ventured to make the same petition to the Duke, had he been at home.

The citizens allege that what is given to the Jesuits will be taken from themselves. But the Society's house has been built for them by a gentleman who endows it with a very good income, so that the fathers will not live on alms. But, even if they should, it shows great want of faith to suppose that so powerful a God could not supply food for his servants.

May His Majesty have your Excellency in His keeping and give you such love for Him that you may bear your husband's absence patiently, though

[3] The Constable of Navarre was brother-in-law to the Duchess of Alba.

you cannot but feel grieved at it. I beg of you to let the bearer of your answer also bring the letter to the Lord High Constable for which I ask. It ought not to seem merely an ordinary letter of recommendation, but your Excellency's personal desire. How importunate I am! Yet considering what I suffer for you now, and have suffered in the past on your account, it is not much to ask that you should suffer my extreme audacity.

To-day is April 8.

Written at the convent of St. Joseph, Toledo.

(I meant to say that to-day is May 8.)

Your Grace's unworthy servant and subject,

Teresa de Jesus.

CCCXXIX

Toledo, May 30, 1580.[1]

TO FATHER GRACIAN

Letters received. Velasco's sister enters at Segovia. The Saint is to go to that convent.

Jesus be with your Paternity, my Father.

YESTERDAY, the feast of the Most Holy Trinity, after having despatched a letter to you I received yours which you told me had been written at the same time as that from Father Nicolas: to-day the rest arrived. There was real need for the presence of those fathers amidst such disturbances. Blessed be He Who ordained it! I am sending you this note lest you should be

[1] Fuente 291. The original letter is lost. It belonged formerly to the Carboneras, Madrid.

distressed at thinking that your letters have been lost, but I am sorry that Doña Juana should have to pay so many messengers. I ask for her prayers.

I also heard to-day from the Prioress of Segovia,[2] who asks me to bring Juana Lopez[3] with me, as all the nuns would be glad to receive her: but after the way in which I wrote, they could say no less. There was little need for it as regards the Prioress, who is anxious to please both of us. Thank God, everything is settled now, for great tact is required in treating with the Prioresses, each of whom looks to the interests of her own house and thinks the other convents should provide for themselves.

It is necessary to supply a bed for the postulant as neither that nor the money for her dowry can be dispensed with. I should much have liked to take this charge upon myself, but just now I am poverty-stricken, as I will explain when I see your Paternity. If you think it best not to discuss this matter at present, we must find some other means, though I see no prospect of any just now. The

[2] Isabel de San Domingo.

[3] Juana de la Madre de Dios (Lopez de Velasco) was taken to Segovia by St. Teresa in June. She was sister to Juan Lopez de Velasco, chronicler to Philip II and afterwards Secretary of his exchequer, for which he was paid so badly that he could not even provide a bed for his sister. The Saint tried in vain to teach the novice to read Latin as she wished her to become a choir nun. When the holy Mother left Segovia, she placed a black veil on Juana's head, saying: 'Ill luck to the person who takes this from you, my daughter!' The nuns professed Juana as a choir nun next year, though she kept to the employments of lay sisters. She lived a humble, penitential life, and was raised to a high degree of prayer. At her death in 1620, the prioress saw a white dove fly from her mouth. (*Œuvres* III, 495.)

dowry could be managed more easily if that foundation were made.[4]

For many reasons I think it would do no harm if your Paternity came here for Corpus Christi, and then we could travel to Segovia together.[5] It would not be very tiring if you came in a two-wheeled cart, and though Fray Antonio would accompany me, considering his ill-health we shall have enough to do to take care of him. After Corpus Christi is over there will be nothing to wait for here except the Archbishop's permission, which never comes.

I was delighted about Beatriz. What a hurry Father Nicolas is in to get you back at Seville![6] In my opinion, that is the very reason you should stay away, as even he owns now. The fatigue alone would kill you, were there no other drawback. As, God willing, we shall be able to talk together over this and other matters, I say no more.

Your Paternity's servant,
Teresa de Jesus.

[4] At Madrid.

[5] Father Gracian yielded to the Saint's wish and accompanied her to Segovia.

[6] Father Nicolas Doria had been elected prior at Seville on Feb. 19, his election being confirmed by Fray Angel de Salazar on May 10.

CCCXXX

Prefatory note.

In the month of May, St. Teresa accompanied by Father Gracian had called on the Archbishop of Toledo, Cardinal Quiroga, Grand Inquisitor, to ask for licence for a foundation at Madrid, which, however, he did not grant, probably on account of the strict poverty in which the Saint wished the convent to be founded. The Cardinal had received the Saint very kindly: without being reminded of the manuscript of the *Life* which the Princess of Eboli had handed over to the Inquisition in revenge for the withdrawal of the Carmelite nuns from Pastrana, Quiroga told St. Teresa that he had read it himself and that the teaching it contained was safe in doctrine, perfectly true and very useful. He added that she might send for the book whenever she liked; he also asked for her prayers and assured her of his good will.

The Princess of Eboli having been implicated in the fall of Antonio Perez, a former secretary of Philip II, cunning and totally unprincipled, had been relegated to the Castle of San Torcaz, but by the time this letter was written, she had regained her liberty, to be once more confined to her palace after the escape from prison of Perex (in 1590). The king then caused her windows to be blocked and the poor woman, deprived of air and light, died of paralysis within a short time. (B.Z.)

Toledo, June 3, 1580[1]

TO FATHER GRACIAN, MADRID

The Saint petitions the Archbishop of Toledo for leave to make the Madrid foundation. Father Antonio's convalescence. The journey to Segovia.

JESUS!

May the grace of the Holy Spirit be with your Paternity, my Father.

I DO not know why our Lord puts so many obstacles in the way of my leaving Toledo and speaking to this 'angel'. I wrote a sort of petition to him to-day as people advised me to: we shall see whether he bids me go to Madrid or not. Another difficulty is that I fear we shall miss meeting Fray Angel on our way to Segovia, as he sent to say that when the feasts were over he should start for Madrid immediately. However, if the Archbishop settles the affair, I think we shall not defer our journey on Fray Angel's account, but shall leave here on Tuesday.

Father Antonio's health is so much better that he can say Mass: this is good news for you as you will be able to stay where you are. We shall talk when we meet at Segovia—if not, we shall see each other in heaven.[2] Fray Antonio has been so ill that I dreaded travelling alone with him lest he should break down on the way. As it would have been a pleasure to meet your Paternity, your absence

[1] Fuente 292. The autograph, which belonged to the convent of Carboneras at Madrid, has been lost.

[2] Father Gracian met her at Toledo.

added to my troubles to a certain extent, but I cannot understand why, whenever I try to get any pleasure for myself in this life, I always meet with disappointment. You might have come to see Fray Antonio when he was so seriously ill, it would have looked well; and it would not be amiss if you wrote to tell him you were glad of his recovery, for he has been very depressed.

Fray Hernando del Castillo[3] is here. Report said that the Princess of Eboli had returned to her house in Madrid: the last news is that she is at Pastrana. I do not know which is true: in either case, it is a very good position for her. I am well, glory be to God. Will your Paternity let me know when Fray Angel arrives. Letters travel more quickly and safely by the carriers. I have written your Paternity two, telling you that I had received one from Father Nicolas together with the others sent with it. The one dated Tuesday before Corpus Christi day was delivered to me to-day, the Friday after that feast. Mother Brianda's brother is taking you my answer. She is well and all the sisters ask for your Paternity's prayers as I do for Señor Velasco's. As I wrote to him a short time ago, I am not doing so now. I am very sorry that the important letter I wrote to him was lost: it was to ask him to arrange for his sister to be in Madrid when I go there.

Father Nicolas tells me that he has left a deposit of eight hundred ducats at Seville, which the

[3] A celebrated Dominican, one of the assessors nominated by the Nuncio in the cause of the Reform, and a powerful protector of the Saint.

prioress says is for the needs of the Order in these negotiations. I tell you this so that the person who lent you a hundred ducats may be sure of prompt repayment. In case you cannot settle the matter, if I write to Casademonte he will forward the sum immediately. May God direct all as He sees we need it, and have you in His keeping as I ask of Him.

Your Paternity's servant,
Teresa de Jesus.

Will you despatch the enclosed letter to Father Nicolas and ask the fathers at Carmel what they know of the Father Vicar General: if possible let me know what they say. I still expect to start on Tuesday or Wednesday unless anything fresh occurs: there seems some spell against our leaving.

CCCXXXI

Segovia, June 15, 1580.[1]

TO DON LORENZO DE CEPEDA, LA SERNA

The Saint's anxiety at not hearing from him. A marriage.

JESUS!

May the Holy Spirit be with you.

I AM now at Segovia[2] and am feeling very anxious, as I shall do until I have news of your health, as I cannot understand what is happening. Since Pedro de Ahumada left, when I received a letter

[1] Fuente 293. The original belongs to the Carmelite convent, Barrameda.

[2] St. Teresa had left Toledo on June 7, and reached Segovia June 15.

from you, I have heard nothing from Avila. I fear that you may be ill and perhaps that may be the reason why the nuns of Saint Joseph's do not write. The bearer of this letter, Fray Antonio de Jesus, will call on you and tell you all our news, so I shall say little now as I am busy, but will leave the account to his Paternity.

The marriage of which you spoke with that gentleman has not been arranged nor do people at Segovia wish for it.[3] The Prioress speaks so highly of the girl that I should like to have her; she is a great friend of hers and is coming to see me. We will try to find a way for the latter to sound her on the subject, to see whether you can negotiate with her about it. May God direct the matter to His service and have you in His keeping for me!

Let me know about your health at once. I wrote to you from Toledo but do not know whether you received my letter. Remember me and Father Gracian, (who is here,) very kindly to Don Francisco, and may God preserve you and make you very holy. Amen. We arrived here the day before yesterday.

To-day is June 15.

Your Honour's servant,

Teresa de Jesus.

[3] The bridegroom is supposed to have been Don Lorenzo's son Francisco.

CCCXXXII

Segovia, June 19, 1580[1]

TO DON LORENZO, LA SERNA

The Saint reassures him against his forebodings of death.

Jesus be with you.

THEY have just told me of the arrival of the messenger... I should have been very sorry if... ... I cannot tell how you know that you will die soon,[2] or why you imagine such foolish things, or let yourself be depressed about what will not happen. Trust in God, Who is a faithful Friend and will never fail either your children or yourself. I heartily wish that you were well enough to come to me, since I cannot go to you. At all events, you are much mistaken in not paying a visit to St. Joseph's; it is so near you that the exercise could only do you good and you would not be lonely. For charity's sake do not continue to act in this way; let me know about your health. Mine has been much better since I came here and I am no longer feverish. I have done nothing about the matter of which I wrote to you and must postpone

[1] Fuente 294. This was part of the former letter, but was written four days later.

[2] Don Lorenzo died seven days after this letter was written. St. Teresa who was at recreation at the time, turned pale and went to the chapel with the nuns. She had watched her brother die as though she had been present; his soul just passed through Purgatory and entered heaven, as she told the nuns at the moment. A few days later, as she went to Holy Communion, she saw St. Joseph standing on one side of the priest, and her brother, radiant with joy, on the other.

it until Fray Angel's departure: he will stay for another week.

Mother Prioress, Father Gracian, and Sister Saint Bartholomew send you very kind messages as I do to Don Francisco. Have the charity to send me news about your health: and abide with God, for I have not time for more.

To-day is June 19.

Your servant,

Teresa de Jesus.

Perhaps it will be necessary to send a messenger to you for something has been said about the project I mentioned and with some success. Nothing can be done until Fray Angel has gone.

CCCXXXIII

Segovia, July 4, 1580.[1]

TO MOTHER MARY OF ST. JOSEPH, SEVILLE

Announcement of Lorenzo's death. Sister Beatriz and Father Garci-Alvarez. The Moriscos. Project of a foundation in Portugal.

JESUS!

May the Holy Ghost be with your Reverence, my Mother.

OUR Lord does not seem to wish me to be long without suffering. You must know that He has been pleased to take to Himself His

[1] Fuente 295. The original formerly belonged to the Valladolid collection and was published in a mutilated condition.

faithful friend and servant, Lorenzo de Cepeda. He was seized with such severe hemorrhage that it choked him, and he died in less than six hours. He had received Holy Communion two days before, and was conscious to the last, commending himself to our Lord. I trust to His mercy that my brother is now enjoying His presence, for Lorenzo's spiritual state was such that everything wearied him which was not directed to God's service. On this account, he preferred living at his country house a league out of Avila, for he said he was tired of making society calls. His prayer was perpetual, for he lived in the divine presence, and the graces accorded him by His Majesty often astonished me. He was much addicted to penance and performed more than I liked, for he hid nothing from me and placed an extraordinary confidence in my advice, on account of his extreme affection for me. I return it by rejoicing that he has left the misery of this life and is now in safety. This is no empty expression: I really feel happy at the thought. I pity his children, but I believe that God will show them mercy for their father's sake.

I have given you a full account of his death because I know you will be grieved about it, (as indeed, you and all those sisters of mine ought to be) and the facts will console you. The sympathy he bore for your trials and his love for you all were wonderful. Now you can repay him by praying for his soul, on the condition that if he no longer needs prayers—I believe that he does not and our

Faith allows such a belief—your suffrages may avail those in greater want of them.

I must tell you that, a short time before he died, he wrote to me at this convent of St. Joseph's, in Segovia (eleven leagues from Avila) showing plainly that he knew how soon his life would end, which astonished me at the time. Life passes so quickly that it seems to me, my daughter, we ought to think more of how to die than how to live. God grant that since He leaves me here, it may be to render Him some service, for I am four years older than my brother, yet I never manage to die. In fact, I have recovered from my illness, though I still suffer from the usual attacks, especially with my head.

Ask my Father, Fray Gregorio, to consider this letter as addressed to him and to remember the soul of my brother who sympathized deeply with the Order in its trials. I understand now how toilsome Fray Gregorio's office must be; both he and your Reverence must be patient, as we are expecting the Brief from Rome every day. Our Father is finding work to detain him here, as it would not be well for him to be absent: his health is good, thank God. He has been holding a visitation in this convent with the Father Vicar, Fray Angel. We shall return to Avila together the day after to-morrow. I do not know how long it will be necessary to stay there in order to see about Teresa's legacy. Her father loved her dearly: his death has been a great loss to the poor child as well as to the convent. May God assist us.

I must explain to you that you might just as well

give nothing at all as give the bills of exchange you send to pay your debt of four hundred ducats, for, as concerns Toledo at least, they will not settle their account yet, and God grant it may be paid some time! I have asked that community to see about doing so. I have written to Father Nicolas asking him to forward me the papers concerning the money owing from Valladolid, because directly I have set things in order at Avila, I expect to be sent to make the foundation at Palencia, as I am to start from here.

I will see if anything can be done, but whoever is made guardian of the children will do more than we can to claim their money. Your Reverence must consider what you can manage towards the payment. If a good postulant should present herself, it would not be a bad plan to take her to help you to settle this debt and to compensate for your aid towards our negotiations in Rome. May God direct it all!

I was afraid we were about to suffer a sad loss through the death of the holy Prior of las Cuevas. I am very glad they are allowing him to rest. Will your Reverence send a message telling him so. Give my kind wishes and sincere congratulations to him and Father Rodrigo Alvarez: tell the latter that his letter about the advantages of sufferings came just at the right moment and that God seems to work miracles by him while he lives—then what will it be when he dies?

A miracle it would be, indeed, if that poor little creature[2] had returned to her senses, as you say. The

[2] Sister Beatriz de la Madre de Dios, who repented bitterly of her fault later on.

nuns think she is quite right in putting the blame on Father Garci Alvarez, but it seems to me very wrong. I should place very little faith in what she said of him, for I think he was perfectly sincere but that she misled him.[3] Although she may not be all that we could wish, I am greatly pleased about her. We have prayed much for her here; perhaps God has taken pity on her. I was very sorry to learn that she has been allowed to receive Holy Communion. I assure you, my Mother, that such behaviour should not be left unpunished and that the solitary confinement to which you said she had been sentenced would have been right, and she should not have been allowed to leave it.

Your letter was so long delayed that I think this will be too late to be of any use, as I do not know when it will be forwarded. Yours, dated, I think, the fifteenth of May, was delivered on the eve of St. Peter's day, so that I do not know what to think about it. It would be absurd to wait until Father Gracian goes to Seville to settle the matter. As I wrote, the best thing would be that Sister Beatriz should retract all her falsehoods without Father Gracian's appearing to have persuaded her. I am astonished that your Reverence does not agree with me. If she has brought false charges which may work mischief in the future, Father Rodrigo Alvarez should be consulted as to what is wisest, and the sister must sign her retraction with her name. God grant she may make an atonement that satisfies God, and that her soul may not be lost.

[3] Mary of St. Joseph says that he was a good priest but ignorant, perplexed and inexperienced.

May God console this poor Pablo[4]; he must be a good man since so many trials are sent him!

Do you think it is a small advantage to be able to see the ships sail by from your convent windows?[5] We envy you here for it is a great incentive to praise our Lord. I assure you that your nuns will praise Him less if ever they are deprived of it.

People say that the Moriscos[6] of the country are plotting to take Seville by assault. Then there is a good prospect of your being made martyrs. Ascertain the truth about it and let the Mother Subprioress write to us about it. I am glad her

[4] This probably refers to Pablo Matio, father of Sister Bernarda de San José who had died a short time before.

[5] Seville was then the port for the West Indies. No one could go to or from America without registering himself there. The golden nuggets brought from the Indies passed through the streets in waggons drawn by bullocks. The city was very rich and the shops were magnificent.

[6] Until about 1480, the Moors had had possession of the kingdom of Granada. They were then driven out but obtained very favourable conditions from their conquerors, among others, that of freedom to retain their national worship. Many embraced Christianity more or less sincerely; these were called Moriscos. The Moriscos were persecuted by the Moors who eventually rebelled and were subdued. They were then offered the alternative of either suffering the penalties of treason which they had incurred or of obtaining pardon by passing over to the Christian religion and receiving Baptism. Many conversions followed, and afterwards there were continual attempts to apostatize. These were dealt with by the Inquisition which had its head-quarters at Seville for the whole Kingdom of Castile.

The Inquisition had been established there by Sixtus V at the request of Ferdinand and Isabella on account of the Maranos—Jews who after having been converted, publicly or secretly reverted to Judaism. The Jews were very rich and powerful in Spain in the fifteenth century and were endeavouring to overthrow the Church and nationality of Spain and to establish Judaism in their place. The Maranos had now secretly united with the Moriscos to obtain the same end.

health is better and sorry that yours is delicate. For the love of God, take care of yourself. They say that the weight of half a *real* of rose hips, gathered when ripe, dried and powdered, is a remedy for your complaint. It must be taken in the morning. Consult a doctor, and for pity's sake do not be so long in answering me again. I send my kindest regards to all the nuns, especially Sister San Francisco. This community, and the Mother Prioress, ask your prayers. The disturbance that is going on around you would make little difference if you knew how to profit by all the news you hear and took it in the right spirit. You must be very careful not to allow it to disturb your recollection. I am most anxious that you should all become great saints.

Well! What would you think if the foundation were made in Portugal? Don Teutonio, Archbishop of Evora, writes telling me that the town is not more than forty leagues from Seville. It would certainly delight me. As long as I live, I wish to render God service, for my life will not last long, and I do not want to spend it as idly as I have the last few years. I have done nothing but suffer interiorly, for which there seems nothing to show. Ask our Lord to enable me to do something for Him.

I have already asked you to hand this letter to my Father, Fray Gregorio, who is to consider it as addressed to him, for I love him in our Lord and long to see him. My brother died on the Sunday after St. John's day.

I ask you as a favour to be sure to let me know when the fleet arrives. Be very careful to ascertain

who has returned from the King's city[7] and whether Diego Lopez de Zuñiga is alive or dead. If he is dead, let a certificate be made of his decease, signed in the presence of a lawyer, and forwarded to me by the safest means. If possible, let two or three witnesses testify to the document, for if Diego Lopez is no longer living, some houses at Salamanca can be purchased for the nuns immediately, as in the case of his death the matter has been settled between his heirs and myself. It is the saddest thing in the world that the sisters there should suffer as they do: I cannot think how it is that they have not all died.

Diego Lopez de Zuñiga is a gentleman of Salamanca who has been dwelling for many years in the King's city. If he is still living, your Reverence must let me know when the fleet leaves Spain, so that I may send him certain documents. Remember, the affair is most important and requires great tact. As he was more than seventy-five years old and very infirm, he is probably in heaven.

You can write to me *via* Madrid, addressing your letters to Doña Juana Dantisco, Father Gracian's mother. I will manage to answer you without delay. God grant this may not be lost. May His Majesty have you in His keeping for me and make you all that I wish!

To-day is July 4.

The servant of your Reverence,

Teresa de Jesus.

[7] Lima.

CCCXXXIV

Medina del Campo, August 5, 1580[1]

TO AN UNKNOWN LADY

Condolence on the death of a relative.

JESUS!

MAY the grace of the Holy Spirit be with you and give you strength of soul and body to bear the heavy blow dealt you by this trial. Had it not been inflicted by so merciful and just a hand, I should not have known how to console you, so deeply have I felt it. But as I realize how truly this great God loves us, and that you understand how miserable and fleeting is this wretched life, I hope that His Majesty will enlighten you more and more to see what a favour He renders to a soul which has learnt this truth, by withdrawing it from the world, especially when, as in this case, we can be certain, according to the teaching of our Faith, that the holy soul is where it will receive a fitting reward for the many trials it bore with such patience during life.

I have begged our Lord most earnestly that it may be so, and asked the nuns to do the same, also to grant you strength and courage to renew your struggle in this miserable world. Happy the souls that are now in safety! This does not seem the time for me to say much, except to our Lord, to beg Him to console you, for creatures avail little

[1] Fuente 296. The autograph is at the convent of the Incarnation, Avila. St. Teresa had been obliged to go to Avila to settle Lorenzo's affairs and left there for Medina at the beginning of August.

in such trouble, especially when they are wicked as I am. May His Majesty, Who is all-powerful, accomplish this and so bear you company in future that you may not miss the cherished companion you have lost!

To-day is the eve of the Transfiguration.

Your unworthy servant and subject,
Teresa de Jesus.

CCCXXXV

Prefatory note

THE erection of the Discalced as a separate province had been conceded by the Holy Father on June 22, 1580, (Bull II, 208) and was carried into effect on March 3, 1581. (*Acta cap. gen.* vol. I, p. 562.)

Medina del Campo, August 6, 1580[1]

TO MOTHER MARY OF ST. JOSEPH, PRIORESS OF SEVILLE

Don Lorenzo's death-bed and legacy for a chapel at Avila. The Brief from Rome in the hands of the King. Money matters.

JESUS!

May the grace of the Holy Spirit be with you. YOU must have already received my letter announcing the death of my good brother Lorenzo and telling you that I am going to Avila to settle the affairs of Teresa and her brother,[2] who have no one else to look after them. I am staying

[1] Fuente 297. The autograph is at the Carmelite convent, Liborna.

[2] Not Lorenzo, who had lately left for the West Indies, but Francisco, the second son.

at Medina del Campo on my way to Valladolid, according to the order given me. You will be able to write often to me there on account of the regular service of messengers: you know how your letters please me. I am taking my nephew, Don Francisco, with me as some papers must be signed at Valladolid, and until we know how things are settled there will be troubles enough both for him and for me, I can assure you. Unless I had been told that I was rendering God great service by helping my nephew and niece, I should have nothing to do with such matters, so distasteful are they to me. Don Francisco is very good.

Your Reverence must help me at Seville regarding the news from the Indies. For the love of God, when the fleet arrives, be careful to enquire if it brings any remittance for my brother, (may he be in glory!) and if so, let me know, in order that it may be secured. This matter must not be neglected. Learn also whether there are any letters for him, and find out, as I wrote to ask you, whether Diego Lopez de Zuñiga, who lived in the King's city, is dead.

My brother left the money owing by your house[3] to be spent in building a chapel in St. Joseph's in which he is to be buried. I have already told your Reverence that the bills of exchange sent by you are so unfavourably received that I do not know whether they will realize any money at all. The one that I left at Toledo, strongly assured, will, I believe, be paid little by little and slowly, if anything is paid at all. The debtor declares that

[3] The four hundred ducats lent by Lorenzo to help the foundation.

he will set his accounts in order: I do not know what he means by it: he says that then he will be able to show letters or something of the kind, proving that he has paid part of the sum. He is such an important person that no one likes to press him on the subject. I shall know what is owing at Valladolid if Father Nicolas sends me the documents. Being executrix, I must try to recover the money, much as I dislike doing so; therefore will your Reverence kindly set matters in order. It would not be a bad plan to take a postulant if you could find a good one, so as to pay this sum and what you gave to the Order.

The enclosed letter is from the Bishop of the Canaries to his friend the President of the Chamber of Commerce at Seville, asking him to keep in surety any money that may come from the Indies. Mind that you give it yourself to a trustworthy messenger and acquit yourself well of all these commissions, my daughter, in gratitude for the good news I am about to give you.

I must tell you that five days ago, our Father, Fray Jerome Gracian, (who is here now and who has been my travelling companion and has helped me greatly in all these business matters) received a letter from Rome, written by Fray Juan de Jesus. It announces that the Brief relating to the affairs of the Order has already been delivered to the Royal Ambassador to be forwarded to His Majesty, and would be sent by the same courier as Fray Juan's letter. Thus we know for certain that the Brief is already in the King's hands. The Father states the substance of it, which covers a great deal of

ground. The sisters may well give thanks for it.

Father Jerome says that he will write to Fray Gregorio, but I doubt whether he will find time as he preaches to-day. If the courier can wait, he will send a letter; if not, will your Reverence give Fray Gregorio the news with my kind regards. I am glad he is well for I was sorry for his illness. Let me know at once whether he has recovered as I shall not write to him until I know, because I have to ask him to help you in the enquiries I want you to make. Let me know about your own health this summer as the heat we are having here makes me feel anxious about you, and give me news of Beatriz and all the nuns. Remember me affectionately to them all, especially to the Subprioress.

Father Nicolas is well, glory be to God! I am in tolerably good health and have many cares and trials for which I care little. May His Majesty be with your Reverence and have you in His keeping for me. I rely so implicitly on your managing the affairs relating to the Indies, as you are in Seville, that I expect everything will come right. However, in case any money should arrive, let me know whether you could recover it and keep it for us in your convent, if I sent you the authorization. Send me all particulars about your health. May God give you the strength I wish for you and of which I see the need. Amen.

To-day is the feast of the Transfiguration.

Your unworthy servant,

Teresa de Jesus.

CCCXXXVI

Medina del Campo, August 7, 1570[1]

TO SISTER TERESA DE JESUS, LORENZO'S DAUGHTER

Advice about dryness and temptations. Don Francisco.

JESUS!

May the grace of the Holy Spirit be with your Charity, my daughter.

IT was a great pleasure to receive your letter and to know that my letters please you, now that we cannot be together.

The dryness from which you suffer seems to prove that our Lord considers you a strong soul, and that He is testing you to see whether you will love Him as well in aridity as in spiritual sweetness. I consider that God is showing you a great favour. Do not be unhappy about it: perfection does not consist in feelings but in virtue. Your devotion will return when you least expect it.

As for what that sister says, try to take no notice of it, but drive the thought away. Do not imagine that you have sinned directly a bad suggestion, however wrong, occurs to your mind, for it is of no consequence. I wish that nun were suffering from the same aridity, for she does not seem to understand herself; so we may wish it for her own sake. When any wrong thought arises, sign yourself with the cross, recite a *Pater noster*, or strike your breast, and try to think of something else. Then

[1] Fuente 298. The autograph is in the Seville collection.

you will gain merit, since you resist it.

I should like to answer Isabel de San Pablo, but there is not time: remember me kindly to her. You know that your Charity must always be the one I love best. Give kind messages from me to Romero and Maria de San Jeronimo; I wish some one would tell me about her health as she does not write. Don Francisco is like an angel, and is well: he and his servants received Holy Communion yesterday. We start to-morrow for Valladolid; he will write to you from thence, as he does not know of this messenger.

May God have you in His keeping for me, my daughter, and make you as holy as I ask of Him. I send my kind remembrances to all.

To-day is the feast of St. Albert.

Teresa de Jesus.

CCCXXXVII

Medina del Campo, August, 1580[1]

TO A CONFESSOR OF THE NUNS

His penitents. Silence at the turn.

JESUS!

May the grace of the Holy Spirit be with your Honour.

WILL you be kind enough to visit the newly professed sister some day and have a long talk with her. Ask her to pray for me and for the

[1] Fuente 317. The autograph belongs to the Carmelite convent Loeches. Part of it is missing. Fray Antonio says that the Sister

affairs of the Order. May our Lord make both her and Doña Catalina very holy. Remember me most kindly to the latter.

It is extremely mortifying for me to witness the form our poverty takes here, and to be so well treated. The friars can tell you that our food is very choice and the house is charming and most comfortable. A few minor things are wanting but there is no fear that they will not be supplied, for people give us many presents and we send the surplus to our brethren.

I think that in the end Beatriz will do your Honour credit as you are taking such pains to improve her. It is a comfort to hear from you and the Mother Prioress that she gives you no trouble. Her Reverence tells me that Beatriz speaks little at the turn. Will you say, as I forgot to do so, that she acts by my orders, as silence is most necessary for a portress in our convents. I have forbidden Sister Alberta, the portress here, to speak a word except in answer to what is said to her, and if people talk or ask her questions on other subjects, she is to reply that she has no leave for conversation. This edifies them more than talkativeness. I am sending a long letter to the Mother Prioress as fortunately I have no others to write. She will tell you whatever I have omitted, so I will say no more except to beg you to let me hear from you from time to time as your letters cheer me very much. May

Alberta mentioned was Sister Alberta Bautista, who was professed at Medina in 1569, and remained there until she died in 1583. Consequently, if this letter was written in 1580, as P. Grégoire and Fuente believe, it must have been while the Saint was there in August.

God give your Honour all I wish for you. Amen.
Your unworthy daughter,
Teresa de Jesus, Carmelite.

CCCXXXVIII

Valladolid, August 9, 1580[1]

TO DOÑA JUANA DE AHUMADA, ALBA

Comfort for her trials. Don Lorenzo's will.

JESUS!

May the grace of the Holy Spirit be with your Honour.

THE thought of what you are suffering adds greatly to my own troubles, God be praised Who shows mercies in so many ways! Believe me, sister, trials are a very great favour. Remember that they all pass quickly as you have seen, and take courage, for their reward is eternal.

As Señor Juan de Ovalle is to take this letter to you, he will tell you what we have arranged, and as it is nearly one o'clock in the morning, I will not write much. If I can manage it, Don Francisco will go with Señor Juan de Ovalle: if not, I will take care that he starts soon afterwards. You need not ask me to do all I can for you.

I very much dislike negociating about marriages and am overwhelmed with fatigue and business, but it is a debt I owe to him who is in glory, and people tell me that it renders God service.[2] Will you pray

[1] Fuente 299. The original letter is in the chapel of the Escuelas Pias de San Antonio, Abad, Madrid.

[2] St. Teresa seems to have been trying to arrange a marriage for her nephew Francisco.

that we may be successful. I will let you know how things are going on.

Remember me very kindly to my nephew and niece. I pray for them to God Who alone can reward them as they deserve, for it is of little use to trust in creatures. May His Majesty be with you and have you in His keeping for my sake.

Give kind messages from me to the Mother Prioress and tell her that I am in good health. I have had several letters from her, but as I have had no time to read them since I arrived yesterday, on account of the numerous visitors and business affairs, I cannot even manage to answer her.

Your unworthy servant,
Teresa de Jesus.

CCCXXXIX

Valladolid, August 21, 1580[1]

TO DON DIEGO DE MENDOZA[2]

Thanks for letter and kindness received. Spiritual advice.

JESUS!

May the Holy Ghost ever be with your Lordship, Amen.

I ASSURE your Lordship that I cannot understand why I and the nuns were so excessively delighted and consoled by your honouring us with

[1] Fuente 300. Fray Andrés de la Encarnacion says that the autograph was in the convent of Val de Hebron, near Barcelona.

[2] Don Diego was the brother of Bishop Alvaro de Mendoza. The letter written to Doña Maria de Mendoza on March 26, 1578, appears to refer to him.

a letter, for though we receive many, and are used to kindness and favours from many eminent persons, yet they do not have the same effect. There must be some hidden reason unknown to us. It really is the fact, for I have noticed it both in the sisters and in myself.

We have only an hour in which to answer you before the courier starts. I think the sisters would like several hours, as they are anxious to do what you asked them, and your 'godmother's private opinion is that her words will have some weight with your Lordship. If their effect were in proportion to their good will, I should feel very certain they would help you, but it depends upon our Lord Who alone can move the heart. He has shown us great grace by giving you light and good desires, which cannot fail to do their work by degrees in such an intellect as yours.

One thing I can say with truth, that, except the matters concerning his Lordship the Bishop, I know of nothing that would give me deeper joy than to see you master of yourself. I sincerely believe that God alone can satisfy the longings of so noble a character and that He has done well in allowing you to be deserted in this world by those who might have partially filled the void in your heart. Will your Lordship forgive my being impertinent; persons of the rudest and most vile kind are certain to be so: give them an inch and they take an ell.

Father Jerome Gracian is much gratified by your message. I know he has due affection and a wish to serve you, but I believe he feels much

more, and that he asks the holy persons with whom he deals to pray for you. He is so earnest about the matter that I believe their prayers will help you, for he told me one day that he is not content with your Lordship's being a very good man—you must be a great saint. My ideas are more modest. I should be satisfied if you were satisfied with what suffices for yourself and were not so charitable in trying to obtain others' well-being, for I see that if you were left at peace, you could possess peace, and could occupy yourself in obtaining your eternal well-being, serving Him with Whom you are to dwell for ever, Who never wearies of bestowing blessings.

We know the date of the Saint's feast you mention, and shall all go to Holy Communion on that day for your intention, paying off our debts to you by doing our best. Your last kindness to me shows that I can always ask for more, if need be. But our Lord knows that the greatest you could render me would be to go where you could do me no more such service, though I wished for it. However, when I want anything I shall appeal to you as the master of the house.

I know what difficulty Sisters Maria, Isabel, and your 'godmother' find in writing to you. As for Isabelita de San Judas,[3] she is silent, and being unused to writing, I do not know what she could find to say. I have decided not to alter a word. Your Lordship must bear with their mistakes, as

[3] Isabel de San Judas does not appear in the list of nuns at Valladolid. Perhaps the Saint may have meant Isabel del Sacramento, professed on the second of July in this year.

you asked them to write. It will be no small mortification for you to read their nonsense, and a great proof of your humility that you should be interested in such ignorant people. May our Lord make us such that you may not lose the merit of this good deed through our being ignorant of how to pray for you.

To-day is Sunday: I am not sure whether it is the twentieth of August.[4]

Your unworthy servant and true daughter,
Teresa de Jesus.

CCCXL

Valladolid, September 8, 1580[1]

TO DON ROQUE DE HUERTA OR SOME OTHER FRIEND

Good wishes for his health and sanctity. Favourable news from Rome.

JESUS!

May the grace of the Holy Spirit ever be with your Honour.

I SHALL not write a long letter as the Father Rector and the Prioress will tell you what has happened here. I am very anxious to know about your health and affairs. I have more time here than elsewhere to pray for you, if I were fit to make it profitable. God grant I may be able to benefit you to some extent: if I fail, it is not for

[4] It was August 21.

[1] Fuente 301. Letter 56, Vol. viii, first edition.

lack of wishing you good health and sanctity. I feel much better here than at the other place, though I suffer from my ordinary attacks, especially paralysis—still, that may be called good health in my case, as I have neither fever nor nausea as I had at Segovia.

As I left Avila, I was told that the despatches had arrived from Rome and were satisfactory; I have heard no more. As the bearer of this letter is to return here, I beg of you to tell me all the news, especially regarding your health. The Prioress is well and is anxious for a share in your prayers. She does her duty satisfactorily. May our Lord make you a great saint.

To-day is the eighth.

Your unworthy servant,

Teresa de Jesus.

CCCXLI

Valladolid, September 17, 1580[1]

TO DOÑA INÉS NIETO, MADRID

A letter of condolence. Imprisonment of Doña Inés' husband, and death of the Marquesa de Velada.

JESUS!

May the grace of the Holy Spirit be with you.

I HAVE received your letter and a visit from the chaplain who brought it. May our Lord reward you for your constant kindness to me. I share your troubles so deeply that, if my sympathy could help

[1] Fuente 302.

you, they would be over. But my sinfulness leaves me with but little claim upon our Lord. May He be praised for all. Since He has permitted this sorrow, it must be to enable you to earn greater glory. Oh, my Señora, how august are the judgements of this great God of ours! The time will come when you will prize your trials more than all the joys of your past life. We grieve over our present troubles, but if we call to mind the way by which His Majesty travelled, besides all those who we know for certain rejoice in His kingdom, nothing will delight us more than suffering, nor could we have a safer sign that we are serving God truly. This has comforted me as regards the death of that saintly lady, the Marquesa de Velada. I felt her loss keenly, but as the greater part of her life was spent on the cross, I trust in God that she is enjoying that eternity which never ends.

Your Honour must take courage, for when these trials are over, as, please God, they soon will be, you and Señor Albornoz will be glad you have passed through them, and will realize your souls have profited by them. I kiss his hands. It would have been a great pleasure to find you at Valladolid and a blessing in every way. May our Lord bestow His blessings on you, as He can and as I beg of Him.

To-day is September 17.

Your Ladyship's unworthy servant,

Teresa de Jesus.

CCCXLII

Valladolid, October 4, 1580[1]

TO FATHER GRACIAN, AVILA

Don Lorenzo's legacies. Pedro de Ahumada gives trouble again. Don Francisco's vocation. Father Gracian's steed.

JESUS!

May the grace of the Holy Spirit be with my Father, Amen.

TO-DAY, the feast of St. Francis, I received two letters from your Paternity and was much pleased to learn that your health had improved. God grant it may always be good, as I beg of Him. I was very glad of the arrangement, for it favours us, but even had it been less advantageous for us, it would have been better than lawsuits.

I may say that I am well: I eat more, my weakness is less, and I am recovering strength, though I dare not write a letter with my own hand.[2] I shall recruit by degrees: do not fret about my illness; you have done so enough already. Oh! how disappointed I was that the Prioress said nothing in her letter about Don Luis or whether Doña Juana was well again. Our Maria de San José is

[1] Fuente 303. Published as no. 25, Vol. v. first edition.

[2] The year 1580 was known as *el ano del catarro* on account of its epidemic of influenza. Saint Teresa nearly died of this complaint at Toledo. Father Gracian says that until then she had still something of the freshness of youth but henceforth she looked an old woman. Her letters show great depression for some time afterwards. Father Gracian's mother, her son Don Luis, and her daughter Maria de San José had all suffered from the disease.

about again: the fever has left her and she is so lively that no one would imagine she had had anything the matter with her.

As for Pedro de Ahumada's letter, it is not worth noticing—I expected that it would have been worse. He did very wrong in not sending what they asked of him. Unless Don Francisco leaves his interests in my charge, he will not be able to protect himself from his uncle, as I am the only person for whom Pedro de Ahumada feels any respect. No doubt a great deal of money belonging to the property will be lost, but as the chief object will be gained, that matters little. Now that my health is better, things will not worry me so much: severe illness must weaken the heart, especially when it is in such a state as mine. But you must not fancy that I am completely broken down.

I was delighted with Teresica's letter and the news of Don Francisco's happiness and health. May God have them both in His keeping! If Pedro de Ahumada returns on the horse, let Don Francisco keep it and send him away on a hired mule —but my brother is so artful that I do not think he will bring the horse with him. It can be nothing to him but a useless expense: let Don Francisco tell him so, for as he is not to live at la Serna there is no reason for his going to and fro. My nephew must manage as best he can: he must give him neither money nor written promise, but declare that the sum left for that purpose by my brother will be duly paid, and has been legally assured to him. I do not know how Pedro de Ahumada can assert that nothing has been given him, when at the

request of the Prioress a hundred *reales* have been sent to him from la Serna. His ill-humour is a trial, and owing to the state of my head I cannot write you as long a letter as I wish, even by means of a secretary.

May God protect you and make you as holy as I ask of Him! Remember me kindly to those gentlemen and to the Mother Prioress, Inés de Jesus. Sister St. Bartolomew begs your prayers and is very glad to hear that your Paternity is well.

I hope that Don Francisco will be firm with Pedro de Ahumada and will ask him why he cannot agree with Perálvarez[3] regarding the management of the property. The one stands in the way of the other's action, for though Pedro de Ahumada declares that he is taking measures about it, he does nothing. We must have an administrator for this affair and for Francisco de Salcedo's legacy to the nuns, which will relieve us of some of our anxieties.[4]

On no account should Don Francisco fear to let Pedro de Ahumada know of his plan of entering the religious state, but he should tell him of his wish and even exaggerate it if possible.[5] The matter can no longer be kept a secret, as you observe, for if that tiresome little page went about telling people of it in Valladolid, he will spread

[3] Don Lorenzo in his will had made his cousin Perálvarez Cimbron guardian of his children: he was more of a soldier than a man of business. In a codicil, Pedro de Ahumada was made joint-guardian.

[4] Francisco de Salcedo died on Sept. 12 of this year, having been chaplain and confessor to the nuns at Avila for ten years. He left them a small annuity derived from corn and pasture land and a legacy to build a chapel dedicated to St. Paul in the church of their convent in which he was to be buried.

[5] Francisco intended to become a Discalced Carmelite friar.

the report still more in Avila and he knows how to exaggerate. The Licentiate Godoy told me of Francisco's vocation, of which he had heard from the former corregidor of Avila, besides several other persons having spoken of it here, so that the affair is public gossip already. Since it is decided, there is no reason for keeping it secret, and when people know it for certain, they will say no more. I do not think Francisco is the kind of person to mind its being known. He wrote me a letter for which I thanked God. May His Majesty be with you!

I am afraid the little mule is not suited to your Paternity and I think it would be well for you to buy a good one. If so, there will be no difficulty in finding some one to lend you the sum required; when I receive some of the money owing here I can send it to you. If Pedro de Ahumada leaves the hack at la Serna, you might purchase it. My only fear is lest a mount should be chosen that would unseat my Father, and I am not so frightened of your falling off the little mule. Neither do I like Don Francisco's riding an animal that he cannot give to the community when he takes the habit. Your Paternity must consider what is for the best, but do not be so low-spirited, for it is killing me.

Your Paternity's unworthy daughter,
Teresa de Jesus.

Will you read what I have written about Pedro de Ahumada to Don Francisco. Believe me, the only way is to send my brother to me and we will settle matters here.

CCCXLIII

Valladolid, October 7, 1580.[1]

TO THE COMMUNITY OF ST. JOSEPH'S AVILA.

Don Lorenzo's property.

Jesus be with your Reverences. Amen.

MY health is bad, but if it were good, I should not be justified in feeling sure of living, since life ends so quickly, so I think it well to send your Reverences directions as to what is to be done if God is pleased that Don Francisco should be professed.

The documents relating to the money left to your house are made perfectly secure: God knows what anxiety and labour it has cost me to bring this about. May He be praised that the matter is settled! They are as safe as the law can make them and are being kept in this convent in the case with three keys for the present. I do not send them now as I require them from time to time. With them is my brother's will, (may he be in glory!) and other papers which required registering. They will be delivered to you: it is indispensable that they should be kept in the safe with three keys.

Supposing that Don Francisco is professed,[2] we must learn how he will dispose of his property,

[1] Fuente 304. In 1630 the autograph belonged to Fray Alonso de Jesus Maria, General of the Carmelites.

[2] Francisco left the priory at Pastrana in a month, before he had even taken the habit. Soon afterwards he married Doña Orofrisia de Mendoza; he died at Quito on Nov. 17, 1617, leaving no children.

and hand over to him what remains of the yearly income after his expenses have been deducted. He would be free to dispose of this year's income only and I believe of the furniture as well. Directly he has taken the vows, the property must be divided between Don Lorenzo and Teresa de Jesus. Until she is professed she can assign her possessions as she chooses. No doubt she will follow the advice of your Reverence, but she ought to remember her aunt Doña Juana[3] who is in great need of money. When Teresita takes her vows, all her belongings will go to the convent.

The same administrator will take charge of Don Lorenzo's[4] portion, and will give you an account of all expenses incurred by carrying out the directions of the will, about which the Prioress of St. Joseph's is to be consulted beforehand.

The first thing to do is to have the chapel built as enjoined by my brother (may he be in glory!). What is wanting of the four hundred ducats owing by Seville must be borrowed from Don Lorenzo's portion. The chapel must have a decorated altar, grilles, and all that is requisite. The Prioress of Seville has written telling me she will soon be sending not less than two hundred ducats.

I think, but I am not sure, that the will leaves me free to dispose in any way I please of some of Don

[3] Doña Juana de Ahumada, at Alba.

[4] Don Lorenzo, the second son, who had gone to Peru to take possession of an Indian commandery ceded to him by his father, in exchange for which he renounced his inheritance in favour of his brother Francisco. He prospered and was very generous in helping his relatives in Spain. He married Maria de Hinojosa, whose father took the place of Vicar when the Viceroy died. Lorenzo left four sons and two daughters.

Lorenzo's revenues. I say this because I know that my brother wished to build an arch to the chancel, as you have all seen in the plan he drew. Therefore I declare, and sign my name to it, that it is my will that when the side chapel is built for my brother (may he be in glory)! an arch should be added to the chancel with an iron grille not of the most costly kind, but handsome and suitable.

If God is pleased that Don Lorenzo should die childless, the principal chapel is to be rebuilt according to the directions of the will. Take care not to trust too much to the administrator, but send one of your chaplains at frequent intervals to la Serna to examine whether everything is well looked after. The estate is valuable, but would soon become worthless if not well supervised, and you are bound in conscience not to let it go to ruin.

O my daughters! what weariness and contentions worldly goods bring with them! I always thought so, and now I know it by experience. None of my foundations have so worried and tired me in certain ways as these affairs: perhaps my severe illness may have contributed to it. Your Reverences must ask God to make it tend to His service, as it is chiefly on your account that I have taken it so much to heart. Pray much for me, for I never thought I loved you so dearly. May He direct the matter as most tends to His glory and honour, and may temporal riches never deprive us of poverty of spirit.

To-day is October 7 of the year 1580.

The servant of your Reverences,

Teresa de Jesus.

Keep this memorandum in the safe with three keys.

CCCXLIV

Valladolid, October 25, 1580[1]

TO MOTHER MARY OF ST. JOSEPH, PRIORESS OF SEVILLE

The epidemic of influenza. Don Lorenzo's affairs and the fleet from the Indies.

JESUS!

May the grace of the Holy Spirit be with your Reverence, my daughter!

I HAVE received the letters from you and the Mother Subprioress, and old as they were, I was glad to see your handwriting, but my joy was soon diminished on learning of your illness. One written by you on October 1 to Father Nicolas relieved me very much as it spoke of the improvement in your health. God grant it may continue. You must not fancy that the swellings always come from dropsy: the nuns here have them and have had them before: some are cured and others go about taking no notice of the complaint. In any case, take care of yourself and avoid whatever the doctor declares would injure you, if only to please me and not to increase our anxieties here. As for me, I have never been well since I came to Valladolid, which is the reason I have not written to you. My head is so weak that I do not know when I shall be able to write with my own hand, but I have a secretary whom I can trust implicitly. You must know that

[1] Fuente 305. The original is in the Valladolid collection. The postscript only is in St. Teresa's handwriting.

I was so ill that the nuns expected me to die. The fever left me some days ago. I do not know why God keeps me in this world unless it is to witness the death of many of His servants this year, which grieves me deeply. I did not feel the loss of Father Soto[2] much, but am very sorry for the sufferings of Fray Gregorio[3] and the fathers at los Remedios. As the epidemic has been general we need not be surprised but should thank God, for though it has caused great suffering in our convents, no Discalced nun has died of it. The good Maria del Sacramento[4] has been anointed at Alba: pray for her, and much for me that I may be able to render Him some service since He has left me in this world.

I deeply regret what you tell me about the former Prior of las Cuevas.[5] For the love of God, do all you can to comfort him and remember me most kindly to him, as I am too weak to write. Compose a very cordial message to my Father, Rodrigo Alvarez, and send it to him from me. I know that Father Prior of Pastrana is so fond of the nuns of Seville that he is sure to write and tell them all about our affairs here, which is a great comfort to me.

As regards Sister Beatriz, you did well to burn that paper: it would be wise not to mention it either to her or to any one else. If God is pleased to grant the favour of a separate province, we can decide as to what is to be done with her, for as I said, it would not be right to let her go unpunished.

[2] Chaplain to the Seville nuns.
[3] Fray Gregorio was Prior of los Remedios.
[4] She was Subprioress. She did not die until 1589.
[5] Father Pantoja.

I am astonished at no message having come from the Indies for my brother (may he be in glory!). It seems to me impossible that they should not at least have written to him. Let me know when the fleet is to sail, also whether you remembered that I asked you in my letter from Segovia to enquire of some one coming from the King's city whether a gentleman named Diego Lopez de Zuniga, who went there from Salamanca, is still alive. If he is dead, get two witnesses to sign a statement to that effect, for it was he who was to sell us a house for the nuns of Salamanca. Having none of their own, I fear they may be obliged to abandon that foundation.

I ask Señor Horacio Doria,[6] as a particular favour, to obtain this information for me and to pray for me as I do for him: I beg him to do this because it would render God service. Remember, too, that a trustworthy messenger must be found to take letters from me to the King's city in Peru and to Quito. Do not forget to let me know in time before the fleet sails, for there is a regular service of couriers here, and I often received despatches from this house while I was at Seville. Or Father Nicolas could let me know: I am sending him this letter for you because it will be safer.

My head is so tired that it wearies me even to dictate this letter, which is not the first I have sent to-day. My nausea is so severe that it weakens me more than the fever. Remember me affectionately to the Mother Subprioress and to the sisters. I long to see them again: with God all things are

[6] A brother of Father Nicolas Doria.

possible. May His Majesty have you in His keeping as I beg of Him, and make you a great saint! Tell me if the swelling and thirst subside. All here are anxious for your prayers and are much interested in what you tell them about the Moriscos.[7] Never mind if you cannot write yourself: the Subprioress can be trusted implicitly.

October 25, of the year 1580.

The servant of your Reverence,
Teresa de Jesus.

Remember me affectionately to San Francisco, whose letter amused us immensely: also to Sister Juana de la Cruz and the Portuguese, for whose prayers I ask. Will your Reverence request all the nuns to pray for Fray Pedro Hernandez who is near his death. Remember that we owe much to him, and that we need him sorely at the present moment. I am very much grieved at my Father, Fray Gregorio's, illness; I wish I could write to him. Tell him that is how saints are made: I say the same to you, my daughter.

I cannot get used to not writing to you with my own hand,

Postscript added to the letter by Father Nicolas Doria.

Jesu, Maria!

The Mother sent me this letter open; I have read it and am forwarding it to you with another she addressed to me,[8] so that you may know the state of our affairs. Her plans for Don Francisco, son of Señor Lorenzo de Cepeda, cannot be acted upon as he has returned to the world.

[7] The Moriscos had risen in insurrection for the purpose of abolishing Christianity, and of murdering religious and priests, as they had done in other places.

[8] This letter is lost.

Pray for the affairs of the Order and for the life of Fray Pedro Hernandez which, though it requires a miracle to save it, is most necessary for us. The Virgin can so easily preserve it that I do not despair of it if you, who profess to be her daughters, ask for it earnestly. As I wrote you a long letter from Madrid and as to-day, the feast of All Saints, I am at Pastrana, I will say no more.

The servant of your Reverence,
Fray Nicolas.

CCCXLV

Prefatory note.

Father Gracian had been chosen as prior of the house of Nuestra Señora de los Remedios, at Seville, on February 19, and the election had been confirmed by Fray Angel de Salazar, the Vicar General, on March 10. Fray Angel had chosen Father Gracian as his companion on his visitation, and the latter had undertaken several important matters concerning the Reform. He was now at his post as prior. The Calced at Seville had spread the report that Father Gracian had been burnt alive by the Nuncio's order in consequence of the crimes they had imputed to him. (*Peregrin. Dial.* 3. p. 45.)

Valladolid, November 20, 1580[1]

TO FATHER GRACIAN, SEVILLE

The Saint's anxiety at not hearing from him. Don Francisco leaves Pastrana and arranges his marriage. Illness of Father Hernandez.

May the grace of the Holy Spirit be with your Paternity.

JESUS!

THIS letter is not in my handwriting, as having already written a long letter to Avila to-day, my head is tired. I sent your Paternity a letter yesterday by Doña Juana Dantisco and had already forwarded a very long one to you in the same way.

God grant you reached Seville more safely than your letters reach Valladolid, (if you have written any) for I shall be very anxious until I know that you arrived safely. This is to inform you that a courier travels between Seville and this town, so do not fail to send me a note by him. I am well, glory be to God, and Sister Maria de San José is free from fever.

I gave you an account yesterday of Don Francisco's behaviour, which surprised every one. It seems as though he must have been taken to pieces and transformed into somebody else. I am not astonished, considering his intercourse with his relations, but I am surprised that God should thus relinquish a creature who desired to serve Him. The divine judgments are wonderful. I was very

[1] Fuente 356. No. 26, Vol. v. of the first edition.

sorry for Francisco when I saw him. He has undertaken the complete management of his property to which he is very much attached, and so dreads having anything to do with Discalced friars and nuns that I believe he would rather not see any of us, especially myself. People say he declares that he fears his former longing for the religious life might revive; this shows the strength of the temptation. I beg your Paternity to pray for him and take pity on him. He speaks of marrying, but not outside Avila. He will be very poor, so crosses will not be wanting to him. He must have been greatly tried by your Paternity and Father Nicolas having left him alone so soon, and the house at Pastrana cannot be very inviting. I feel as though a great burden had been lifted off my shoulders.

The subject of the chapel is being mooted again, as Fray Angel wrote to me about it yesterday. All this tires me very much. He never went to Madrid and is now going to San Pablo de la Moraleja. He says that the General has sent him the acts of the Chapter. Fray Pedro Hernandez is not dead, but dangerously ill. Nearly all the sisters here are well and long for news of your Paternity. My secretary and Mother Inés de Jesus kiss your hands.

As I fancy you may be anxious about the sum given to Godoy, I must tell you that I gave orders to repay him more than he lent us, so that he is now our debtor.

Matins are over and it is the eve of our Lady of the Presentation, a day I shall never forget, for it is the anniversary of the disturbance caused by your

presenting the Brief at the Carmel of Seville.[2] May God protect you and make you as holy as I ask of Him. Amen.

The unworthy servant and daughter of your Paternity,

Teresa de Jesus.

This letter has been written so quickly that God grant it may be readable! Francisco is in a most unhappy state of mind; I hear that he is suffering severely with his stomach and head and that his heart is very weak. God has shown me great favour in preventing his taking the habit. He said a great deal to me in Avila about no one's having forced him into the religious life. I assure you, my Father, that I always dreaded what has happened, though I do not know why. It is a relief to me not to have charge of him, though he declares that he will not marry against my wishes. However, I fear it will bring him little happiness, and, but that I do not wish to seem annoyed at his conduct, I would have nothing to do with the match. If your Paternity read the letters he wrote me from Alcala and Pastrana, you would be astonished at the joy and eagerness with which he looked forward to my obtaining the habit for him. He must have been strongly tempted, but I said nothing to him on the subject as he was sensitive on the point and his relative was present. He must feel ashamed of himself. May God bring the matter right and protect your Paternity. In my opinion, with the holy he would have been holy. I trust the Lord that he will save his soul, as he fears offending God.

[2] See letter to Father Gracian the end of 1575, note 11.

Sister Saint Bartholomew,[3] your travelling companion, earnestly begs for your prayers: she is very anxious about you and wants to know how you got through your journey without us. We are so lonely here without your Paternity that we feel forsaken in the desert. Sister Casilda de la Concepcion asks for your Paternity's prayers. May our Lord have you in His keeping and permit us to see you soon, my Father. I say no more lest I should tire you.

Your Paternity's unworthy subject,
Anne of Saint Bartholomew.[4]

Give me the news of the good Fray Bartholomé de Jesus if you can, for it would be a great comfort to me.

[3] Blessed Anne of St. Bartholomew (Garcia), a labourer's daughter, entered the convent of St. Joseph as the first lay sister among the Discalced in 1572. She was professed in 1574. Her heroic virtues and the wonderful favours granted her are described in her delightful autobiography. For many years Blessed Anne was the travelling companion, infirmarian and secretary of St. Teresa, having learnt to write by a miracle on the Saint's telling her to copy one of her letters. St. Teresa died in her arms. The lay sister went first to Avila, afterwards to Madrid and was chosen as one of the six nuns who, in 1604, went to France to introduce the Discalced Order there. While at Paris, in spite of her objections, she was given the black veil and subsequently became prioress at Pontoise and Tours. In 1511 she rejoined the Venerable Anne of Jesus at the convent she had founded at Brussels, and founded a house at Antwerp in 1612. Blessed Anne of St. Bartholomew died at Antwerp on June 7, 1626 and was beatified by Benedict XV on May 6, 1917.

[4] Blessed Anne of St. Bartholomew, as secretary, signed her own name to the letter.

CCCXLVI

Valladolid, November 21, 1580.[1]

TO MOTHER MARY OF ST. JOSEPH, SEVILLE

Payment of the debt owing to Lorenzo. Father Gracian's visit to Seville.

JESUS!

May the grace of the Holy Spirit be with your Reverence, my daughter.

I AM longing for news of your health. For the love of God take care of it as it makes me very anxious. Tell me how you feel and how glad you are to have our Father Gracian at Seville, as I am at knowing what a relief his presence must be to your Reverence in every way. I am better, thank God, and beginning to be myself again, though I am not without trials, what with my continual ailments and never ending cares.

Pray for me and write to say what I am to do about the bills of exchange you sent me, which are worthless. Consider how the matter can be set right and try to find a postulant who can pay the sum required for my brother's chapel, as it must be begun at once. I can do nothing for you here, much to my regret, and can only put the matter in the hands of God Who can direct it.

There is nothing fresh to tell about the affairs of the Order. You will learn from Father Gracian when news comes. I entreat all the sisters to pray

[1] Fuente 307. The original is in the Valladolid collection.

for me. God grant them the good health I wish them!

As I told you, your debtor at Toledo is procrastinating, and as he is the Bishop's auditor, I do not know how we can get the money from him against his will. If Father Nicolas could manage to break his journey for a few days at Toledo and discuss the matter with him, something might be done. If Francisco had persevered in the religious life, I hoped to be able to help you, but all my plans fail. May God remedy the matter as He can do, and give you the health I ask of Him! As you have a service of messengers for Valladolid, do not leave me without letters. Ask our Father to write, and tell the Mother Subprioress to let me know whether he is well and how the nuns like him. She must give me all the details to save you fatigue.

For charity's sake, you must all be very prudent, for there is a person[2] in the house who makes much out of nothing. Let me know about that poor creature and the Prior of las Cuevas. Ask our Father to call on him; give very kind messages from me to him and to Father Rodrigo-Alvarez, whose greeting delighted me. My head prevents my writing more. Tell me how San Jeronimo is going on and give my kind regards to her and Sister San Francisco.

Feast of the Presentation of our Lady, 1580.

The unworthy servant of your Reverence,

Teresa de Jesus.

Let the community pray much for the affairs of the Order.

[2] Beatriz de la Madre de Dios.

CCCXLVII

Valladolid, beginning of December, 1580[1]

TO MOTHER ANA DE LA ENCARNACION, PRIORESS OF SALAMANCA.

On the purchase of a house for the nuns in Salamanca.

JESUS!

AFTER I had sent you a letter which you will receive, one which I enclose came to hand from Father Garcia Manrique.[2] Carry out his wishes without delay: there is nothing to fear. When I wrote to you, I was astonished at the fresh decision that had been made: I thought that Pedro de la Vanda had asked you to sign some document about which you had not consulted Father Garcia Manrique. That is why I asked you to tell me whether any new arrangement had been made; but I see no objection to your carrying out the plan proposed in the letter I enclose. Nor do Mother Inéz de Jesus and the Prioress think that its execution should be delayed.

I ask the community to have the charity to agree to this. Even though there were any difficulty in the matter, we must carry out our contract; for we were not so edified by the way in which the gentlemen of Salamanca failed to keep their promise to us, that we should imitate their example.[3]

[1] Fuente 308. The original belongs to the Carmelite convent, Chiaia, Naples. It begins simply with 'Jesus' without the words 'be with you' as formerly given.

[2] A note in the margin of the autograph says that Father Manrique's letter was dated November 30.

[3] See *Found.* ch. xix. 7-10. Saint Teresa says that in none of her

As I have given all the details in the letter I sent you, I will only add that I beg of God to give you fervent love for Him.

The unworthy servant of your Reverence,
Teresa de Jesus.

CCCXLVIII

Valladolid, December 27, 1580[1]

TO LORENZO DE CEPEDA, ST. TERESA'S NEPHEW IN PERU

News of his father's death and his brother's marriage.

JESUS!

May the grace of the Holy Spirit be with you, my son.

YOU may feel sure that I am deeply grieved at the bad news I have to announce to you, but as you are bound to hear it from others who could not give you such grounds for consolation in so great a sorrow, I would rather you learnt it from me. If we reflect upon the miseries of this life, we shall rejoice over the happiness of souls that are with God.

Two days after the feast of St. John, His Majesty was pleased to take to Himself my good brother Lorenzo de Cepeda. His death, which was very sudden, was caused by hemorrhage of the lungs.

foundations had the community so much to suffer, chiefly through the caprices of Pedro de la Vanda.

[1] Fuente 309. The autograph is in the Carmelite convent, Peñaranda de Bracamonte.

He had confessed and communicated on St. John's day, and I think that, with his temperament, it was a favour that the end came so quickly, for I know that, as regards his soul, he was always prepared. He wrote a week before, telling me he had not long to live though he did not know the day of his death. He died commending himself to God like a saint, so that our faith leads us to believe that he had little or no purgatory. Though, as you know, he always served God faithfully, he had made such progress that he wished to have nothing to do with this world, and, unless those he was with talked of His Majesty, my brother was so utterly wearied by them that I found it hard to console him. He retired for solitude to la Serna, where he died—or rather I should say began to live. If I could tell you in a letter certain details about his soul, you would realize how you ought to thank God for giving you so good a father, and that you should follow in his footsteps. But I cannot say more on the subject in a letter except that you must be comforted by believing that where he now is, he can do more for you than he could when on earth.

The loss has been felt most by myself and the good little Teresita de Jesus, though God has given her such wisdom that she bears it like an angel—and an angel she is and an excellent nun, full of joy in her religious life. I trust in God that she will take after her father.

I have had no lack of work to establish Don Francisco in his present position, as he was quite alone, and you know how few relations he has. So many people in Avila have sought him in marriage

for their daughters that I feared he might make an unsuitable match. But it was God's will that, on the feast of the Conception he should marry a lady from Madrid whose mother is living, but whose father is dead. The mother was so eager for the marriage that we were astonished, as in her position the girl could have made a much better alliance, and although her dowry was small, no one in Avila whom we considered suitable could have brought as much, even had she wished it. The bride's name is Doña Orofrisia; she is not fifteen, and is beautiful and very sensible. Her title is Doña Orofrisia de Mendoza y de Castilla. The mother is first cousin to the Duke of Alburquerque, niece of the Duke of Infantazgo, and of several other titled people: in fact, both on her father's and mother's side, no one in Spain comes of better blood. In Avila, she is related to the Marquis de las Navas and the Marquis de Velada, and is closely connected with the wife of Don Luis Mosen Rubi.[2] The bride's dowry is four thousand ducats. Don Francisco tells me he is highly satisfied with it, which is the principal thing. Her mother, Doña Beatriz, is so capable and prudent that she will be able to advise them both and, from what people say, is so arranging matters that they will be able to live very economically. Doña Orofrisia has a sister who is a nun, and an only brother on whom the succession devolves. Should he leave no children, which is quite possible, she would inherit the property.

I see no drawback except Francisco's very slender means. His estate is so encumbered that, unless

[2] Rubi de Bracamonte. The word *Mosen* is a title answering to 'Lord.'

the money due to him from Peru is sent soon, I do not know how he is to live. Will you, for the love of God, see that he gets it immediately, so that as God has called him to so honourable an alliance, he may be able to maintain his rank.

Until now, Don Francisco has borne an excellent character as I trust the Lord he will in future, for he is a very good Christian. God grant I may be told the same of you. You know, my son, that nothing here will last long, but the good and evil we do in this life will endure for ever.

Pedro de Ahumada and my sister and her children are well, though very necessitous now, as my brother used to help them generously—may he be in glory! Doña Juana's son, Don Gonzalo, was here a short time ago: he is very fond of you, as were others whom you led to hold a high opinion of you—as for me, I wished you were better,[3] as, please God, you are now. May His Majesty make you as good and holy as I ask of Him. Amen.

You can send letters to our nuns in the Seville convent as I know they have the same Prioress as when I was there. All the former difficulties have been most satisfactorily settled, thank God.

I am writing this in our house at Valladolid: the Prioress kisses your hands as I do those of our relations in Peru.

Teresa de Jesus.

[3] See letter of December 15, 1581.

CCCXLIX

Valladolid, December 28, 1580[1]

TO MOTHER MARY OF ST. JOSEPH, PRIORESS OF SEVILLE

Business affairs connected with the Indies. Don Lorenzo's chapel at Avila. Sister Beatriz.

JESUS, MARIA!

MAY the grace of the Holy Spirit be with you, my daughter, and may His Majesty have granted you as blessed a Christmas as I wished you!

I longed to write you this letter with my own hand, but am prevented by the state of my head and the preparations for starting to make the foundation at Palencia. Pray for us so that this work may render God great service. Glory be to God, I am better in health, and greatly cheered at hearing that you are. For the love of God, take care of yourself and be careful not to drink much, as you know what harm it does you. Two nuns here who suffered from the same swellings were greatly benefited by taking an infusion of rhubarb for several mornings running. Consult your doctor and take it if he thinks it suitable.

I received both your letters, in one of which you tell me how glad you are at having our Father Gracian near you. I am glad to hear it, and to know that you have some one to comfort and advise you, for you have borne your trials alone for a long while. In the other letter your Reverence speaks

[1] Fuente 310. The original is in the Valladolid collection.

about the Indies. I was relieved at learning that you had found some one who would undertake that affair, for it is the only resource left to the Salamanca community, and unless an answer comes before the date at which they must leave their present house, we shall find ourselves in a very awkward predicament. Therefore, for the love of God, make sure that the enclosed letter is safely sent: it contains the contract drawn up for the sale of the house. If the addressee is dead, will you write to the persons named, asking them to manage the matter: even should he still be living, they might look after it and would perhaps do so with greater energy than the owner of the house himself. Besides, they would be sure to answer at once, which is the important point. Your Reverence must enjoin this, and must send with the letters the enclosed copy of the contract. If need be, let a separate copy for each person concerned be forwarded with the letters. Tell the nuns to pray that the missives may arrive safely and that the affair may prosper.

As for what you say about the money for the chapel, do not let it trouble you if you cannot pay it at once: I wrote about it on account of the purpose for which it was wanted.

I received the letter from the Indies together with yours. Be most careful that the one enclosed for my nephew Don Lorenzo is safely delivered to him. Remember me very kindly to the Mother Subprioress and the sisters. I am glad they are well again. They must know that they have not been the worst off, considering what we have suffered in this

part of the country and the long time it has taken the invalids to recover. I am not myself again even yet.[2]

Lorenzo's letter is not to be put in the parcel with the rest as he lives at a great distance from the other persons, but your Reverence must inquire for some person who is going to my nephew's city or province, or whatever it is. Be sure, my daughter, to be very careful about the matter. Another memorandum about the purchase of the house is included in the packet. Nobody could believe what those nuns suffer and what trials they have been through. Your Reverence must give Don Lorenzo the address of your convent of St. Joseph as perhaps he may not remember it.

The money owing by you was destined by my brother to build a chapel in St. Joseph's convent where he is buried. Do not send it to Don Francisco but to me, and I will get the receipt from him, for I am afraid he might spend it on something else, especially now that he is married. I do not wish to embarrass you, but you might get the sum from the dowries of the postulants who, our Father tells me, are about to enter your house.

I wish you had a larger kitchen-garden so that Beatriz had more to do. I cannot endure her excuses which do not deceive God, and her soul will have to answer for all the calumnies she uttered publicly, and many more of which I have been told in letters. Either the nuns speak the truth or she does.

Remember me kindly to Father Rodrigo Alvarez

[2] The letter was written by a secretary up to this point, which accounts for the opening words.

and the good Prior of las Cuevas. Oh, how glad I am that you look after him well! Give kind messages to the good Serrano and all my daughters. God have you in His keeping for me; be sure to inquire about the rhubarb, for it is a well known remedy.

To-day is the last of the Christmas festival in the year 1580.

Yours,

Teresa de Jesus.

CCCL

Valladolid, towards the end of 1580.[1]

TO FATHER GRACIAN

Difficulties between the nuns of Alba and their foundress. Regulations about grilles and veils.

Jesus be with your Reverence. Amen.

THE enclosed letter will show you what the nuns of Alba have suffered from their foundress[2] who has forced them to receive certain postulants. They are beginning to feel afraid of her and must be very destitute. I see no way of making her listen to reason. Your Reverence ought to inquire into the matter.

Do not forget to lay down a law about the grilles to be kept throughout the Order and to explain to whom the Constitution applies, as I do

[1] Fuente 311. Vol. I, no. 26 of 1st. ed. Fr. Andrés de la Encarnacion complains that an interesting portion of the original has been omitted in the copy.

[2] Teresa de Laiz. See Found. ch. xx.

not wish the sisters to be more strictly bound. My chief fear is lest they should lose the spirit of joy by which our Lord leads them, for I know what a discontented nun is. As long as there is no more to be found fault with than hitherto, it is needless to bind them to more than they have promised.

There is no occasion for them ever to raise their veil for their confessors or for priests of any Order, much less for our Discalced fathers. You might declare that they can be seen unveiled by any one very closely related to them, or for instance, by an uncle who brought up his niece who was left fatherless—that is an understood thing—or again, by a Duchess or Countess or some person of quality, or in any case when it would be an advantage and no risk would be run. Otherwise, the veil is not to be raised, and if a doubt occur about it, let the Provincial be consulted, for it is never to be done without his permission, though I fear he might give the licence too easily. Surely the nuns can consult a priest about their soul without opening the grille. Your Reverence will see to that.

I should be very glad if some postulant were to enter at Alba with a good dowry to pay their building expenses. May God provide for their needs. The nuns here are well and have more than they require as regards their exterior needs, though that brings little interior happiness, which flourishes better in poverty. May His Majesty enable us to understand this, and make a great saint of your Reverence! Amen.

The unworthy subject and servant of your Reverence

Teresa de Jesus.

CCCLI

Date unknown.[1]

TO SOME YOUNG LADIES OF AVILA

Difficulty about obtaining the parents' consent to their daughters' becoming Carmelites.

JESUS!

May the grace of the Holy Spirit be in your souls and keep you steadfast in your good desires.

IT seems to me, Señoras, that Doña Mariana, daughter of Francis Surez, is more courageous than you, for she has borne with her parents' displeasure nearly six years, having lived in a small village most of the time. She would give much to be able to go to confession at St. Gil's[2] as you do. It is not so easy as you think to take the habit against your parents' wishes, for though you may be resolved to do so now, I doubt whether you are so holy as not to feel unhappy afterwards at being in disgrace with your father. The best way is to pray about the matter to our Lord and leave it to Him. He can change hearts and find means to bring it about. When you least expect it, He will so order it that every one will be satisfied; therefore we must live in hope. His judgments differ from ours.

Content yourselves with knowing that a place is being kept for you. Leave yourselves in God's hands so that His will may be done in you. This is perfection: perhaps the rest is only a temptation. May

[1] Fuente 310. The original is in the Valladolid collection.

[2] The letter was written by a secretary up to this point, which accounts for the opening words.

His Majesty dispose of the matter as He sees best. If it depended solely on my wish I should agree to yours at once, but as I said, there are many things to be considered. May His Majesty have you in His keeping and make you as holy as I beg of Him!

Your servant,

Teresa de Jesus.

CCCLII

The date and address are lost.[1]

TO AN UNKNOWN LADY[2]

Arrangements for an interview.

JESUS!

May the grace of the Holy Spirit be with your Honour.

THERE was no need for me to see you to realize that you have done me a great favour by wishing to give me the opportunity of kissing your hands. Ever since I learnt how well you appreciated what

[1] Fuente 313. The autograph belongs to the Duke of Gor, Valladolid.

[2] In a learned article on this letter in the Boletin de la Real Academia de la Historia, Madrid, Dec. 1910, Padre Fidel Fita points out that it must have been written after 1561 and before 1582 to some unknown lady who was inclined either to found a convent or enter the novitiate. She was probably of good position but not entitled to be called Señora. In his note to this letter, Fray Antonio de San José says she was a great lady and something of a *Beata*, who evidently expected St. Teresa to discuss the most abstruse mystical theology from the beginning of her visit. D. Fuente and Fray Antonio (First edition of letters) give the addressee as *una Señora*, but P. Grégoire thinks the letter was written to a theologian. Padre Fidel Fita shows that this is impossible as, though some sentences lead to the idea, the two adjectives applied to the addressee are in the feminine.

is right, I should, if possible, have procured this pleasure for myself.

Therefore I beg to inform you of what a great gratification you are about to afford me—all the greater in proportion to the time you can spare. There would have been so little on the feast of St. Thomas that I was glad you had to defer your visit. What you mention would rather have increased than diminished my pleasure, for there would have been little leisure for discussing spiritual matters, and we shall profit more in other ways. No doubt, your Honour profits in our Lord's service by your deep knowledge on religious subjects of which you evidently make good use. God grant you may lose nothing by accepting such a wretched servant as myself. Think of it well beforehand, for having once engaged me, you owe it to yourself not to dismiss me. It is always well to consider the future if we wish to end well. The end must needs be well for me, so you will be doing me a great favour on whichever hour and day you choose for your visit.

May our Lord ever be your Guide and your Light!

Your Honour's unworthy servant,
Teresa de Jesus.

CCCLIII

Date and address unknown.[1]

TO A CONFESSOR OF THE NUNS

Begging him not to give up hearing the sisters' confessions.

JESUS!

May the grace of the Holy Spirit ever be with you. Amen.

I ASSURE you that this is a real mortification to me! Do you fancy that I am too far off to know what you are doing and to feel it keenly? No, indeed, it rather grieves me the more for I know what a consolation your favour is to the sisters and what a help it is to them to have you for their confessor. The Mother Prioress told me this and that she is much pained by your decision, and with good reason.

Though the Father Provincial is there and hears the nuns' confessions, they will not all care to keep to one confessor, nor need your courtesy lead you to retire. I regret I was not there at the time you were confessor; and I trust you will pray for me. I am quite satisfied with any priest who is a Discalced Carmelite when the Father Provincial approves of him as chaplain: how much more am I contented with one who possesses your qualities!

I do not write more often because we have news

[1] Fuente 316. The autograph is at the Carmelite convent, Badajoz. The name of the addressee, date, and locality are missing. It was probably written to Fray Gregorio at Seville after Father Gracian had left for Alba and Salamanca.

of one another from the Mother Prioress, and I am so busy here that my life there was one of rest in comparison with this. But I never forget your Honour in my poor prayers and beg you to remember me in yours.

The unworthy servant of your Honour,
Teresa de Jesus.

CCCLIV

Towards the end of 1580[1]

Reasons why there should be no chaplaincy connected with the chapel of St. Paul that was to be added to the Church of St. Joseph, Avila, for which Father Francisco de Salcedo had left a legacy.

1 It would completely frustrate the intention of Father Francisco de Salcedo, which I know for certain was that the church might be made important, that its congregation might increase, and that honour might be rendered to St. Paul. For this purpose he renounced what his soul would have gained by having Masses said for its repose and sanctification.

2 If only a small sum were retained, and later on the building of the chapel gave way, as often happens with vaulted roofs, there would be no funds with which to repair it.

3 If Francisco de Salcedo were alive, he would oppose bringing the Ordinary into connection with a chapel that did not concern him and asking him

[1] Fuente, *Escritos sueltos* no. 18. The autograph, which belonged to the Seville collection, is lost.

for (who knows how much) money to support it.

4 It appears to me that a chaplaincy would detract from the honour rendered to St. Paul, which is assured if the chapel is well built: a chaplaincy would neither increase nor decrease its popularity, as in any case many Masses would be offered there.

5 There is no objection to having very handsome vestments and decorations: they would be required for the celebrations and there is no reason for borrowing them constantly. In that case, there would be little money over. Whatever remains would be better spent in improving the chapel and vaultings according to the testator's wishes. As there is no church dedicated to St. Paul in Avila, it would be well to have a beautiful chapel in which to celebrate his festivals.

CCCLV

Address and date uncertain.[1]

A CIRCULAR

Regulation concerning Holy Communion.

IT is a point of the ancient Constitutions that the sisters shall receive Holy Communion on the days of their profession and clothing.

Teresa de Jesus.

[1] Fuente, *Escritos sueltos* 16. In the old Constitutions these were not Communion days, of which there were only ten in each year. Gradually their number was increased, with the proviso that the religious might communicate also on Sundays and doubles (at that time days of obligation). In this case, St. Teresa lays down a *precept*, which refers to the actual days, not a permission for the anniversaries, for which Ribera states that the Saint wrote a form. The 'ancient Constitutions' referred to are those of Blessed John Soreth which prescribed Holy Communion

CCCLVI

Date and address uncertain.[1]

TO MOTHER MARY BAPTIST, PRIORESS OF VALLADOLID

The Saint assures her that her sister and father are in heaven.

. . . I was aware of her happy death in the evening: I believe that she did not go to Purgatory. . .

I assure you, my daughter, that I believe his soul had already left Purgatory when I heard of his decease. I saw it every day after I had received Holy Communion, and when the news of his death reached me in that distant spot, I knew that it must have been he who appeared to me. . .

at Clothing and Profession. The copy at the British Museum gives the date 1469. (Prior Zimmerman.)

[1] These fragments are taken from the deposition of Mary Baptist for the beatification. The death of Leonor de Cepeda must have taken place in the summer of 1571 or 1572. That of Diego de Cepeda was many years afterwards. Leonor was a nun of the Incarnation whom St. Teresa had trained from childhood in her own cell and who died while still young during the Saint's priorate at that convent in the octave of Corpus Christi. By St. Teresa's order, the Mass of the festival was substituted for the Requiem Mass, and the procession bearing the Blessed Sacrament, which entered the enclosure, passed round the bier. The Saint saw angels helping the nuns to lift the coffin and lay it in the grave.

CCCLVII

Palencia, towards the beginning of 1581[1]

TO DOÑA JUANA DANTISCO, MOTHER OF FATHER GRACIAN

News about the two angels, her daughters at Valladolid.

. . . I received a letter yesterday from Valladolid. Our sister Maria de San José is very well, contented and happy. They give me news about my Isabel de Jesus which makes me thank our Lord, as you should, for you have two angels there continually praying for you. . .

CCCLVIII

Prefatory note

St. Teresa had left Valladolid for Palencia on the feast of the Holy Innocents, 1580, and had made the foundation there on the feast of King David, Dec. 28, in a house lent her until Midsummer. The convent was founded at the special wish of the bishop, Don Alvaro de Mendoza. The nuns subsequently took a house adjoining the hermitage of our Lady, to which pilgrimages were frequently made. This they entered on Corpus Christi day, May 25. (*Found.* ch. xxix. 10).

[1] Fuente 318. Fragment 49, Vol. vi, first ed.

Palencia, the beginning of January, 1581.[1]

TO AN UNKNOWN LADY

Alms given by Bishop Alvaro de Mendoza. A reliquary.

JESUS!

May the grace of the Holy Spirit ever be with you. Amen.

I MUST tell you that yesterday the Bishop sent us twelve bushels of wheat. As the alms was given in your name, it is well for you to know of it in case you should meet his Lordship. Please let me know how this wet season agrees with your health and whether you have been to confession for the feast of this glorious Saint, for he is a very great Saint and one for whom you ought to feel a special devotion because of your love for the poor.

Doña Maria[2] tells me that she will not acquit you of your debt for the reliquary until you give it to me. She speaks as though it belonged to her, but it seems to me that you too had a right to it. As it is God Himself Who will repay this kindness as well as the rest you show us, He will understand the question and decide justly. May His Majesty have you in His keeping and guidance for many a year. The Mother Prioress and nuns here beg you to remember them in your prayers.

The unworthy servant of your Honour,
Teresa de Jesus.

[1] Fuente 315. The autograph was in the Colegio de caballeros, Santiaguistas de Ucles.

[2] Probably Maria de Mendoza.

CCCLIX

Palencia, the beginning of January, 1581[1]

TO MOTHER ANA DE LA ENCARNACION, PRIORESS OF SALAMANCA.

The Saint comforts her for two nuns having gone to Palencia, and thanks her for presents. News of the foundation at Palencia.

Jesus be with your Reverence.

I AM very sorry to withdraw the two sisters from your convent,[2] but it cannot be helped, though, as the one who gave you trouble is going, you must be patient and pray that they may fulfil their duty well so as not to destroy the good reputation of your house. I hope this will be the case, for I am leaving some excellent nuns with them.

It seems to me that you have not completely recovered from your illness. It is a great mercy from God that you are able to move about again. For love of Him, take care of yourself. God grant that you may leave your present house, for I assure you I feel very anxious about you. His Majesty must wish you to suffer in every way. May He be praised for all, and may He repay you for the lemons. I was feeling so ill the day before that I was glad to have them, and the veils as well, for I was wearing a threadbare one inside out and those you send me are very good. Be kind enough to give me nothing more until I ask for it, but

[1] Fuente 319. The autograph belongs to the Carmelite convent, Rochereau, Paris, (formerly Rue d'Enfer).

[2] The Saint took Isabel de Jesus as Prioress and Beatriz de Jesus as Subprioress.

spend the money in getting nourishing food for yourself instead.

We are so well off in this foundation that I do not know how it will succeed. Will you all ask our Lord to give us a good house, for we have changed our mind about taking the hermitage. There are many good and suitable places: a number of people are looking after the matter, and the Bishop never ceases showing us kindness. Be good enough to pray for him and those who are helping us.

Will you write a note to Fray Domingo (Bañez), if I am unable, telling him about this foundation. I shall try to do so, but if I cannot, remember me very kindly to him.

I was delighted at your having provided for the two sisters from Salamanca so completely: it is not every one who does so, though it was quite right, especially as regards Mother Isabel de Jesus, to whom you owe it: she seems very happy. As she and the rest will tell you all the news, and I have other letters to write, I will say no more except that I beg our Lord to have you in His keeping and to grant you all the sanctity I ask of Him. Amen.

The Missals you sent are so handsome that I do not know when we shall be able to repay you for them.

The servant of your Reverence,
Teresa de Jesus.

Father Mondiago will give the enclosed letters to the Dominican fathers if your Reverence is kind enough to ask him to deliver them.

CCCLX

Prefatory note.

The Brief granting the establishment of a separate province of the Discalced Carmelites reached the king at Badajoz on August 15, 1580. It nominated Don Cristobal de Rojas, Archbishop of Seville, president of the first Chapter to be held, but as he died almost immediately, the Holy See substituted Fray Pedro Hernandez, of the Order of Preachers. The supplementary Brief having arrived on October 9, Father Gracian, by order of the king set out for Salamanca to acquaint Hernandez with his nomination, only to find him on his death-bed. For the third time, a president had to be asked for and the choice fell on another Dominican, Fray Juan de las Cuevas, Prior of Cordova. The Brief containing the nomination came to the king's hands on the very day this letter was written. To prevent any further complications, a second name was mentioned, that of Fray Alberto Aguayo, who belonged to the same priory as the preceding. *Found.* xxix, 24, and Miguel Mir, 11, 619. (B.Z.)

Palencia, January 4, 1581.[1]

TO FRAY JUAN DE JESUS ROCA, PASTRANA[2]

The Saint declines to write to Archbishop Quiroga. Constitutions for the nuns. Refusal of a postulant. The foundations at Palencia and Burgos. Sensation made by Teresa de Jesus.

JESUS!

May the Holy Spirit be with your Reverence!

IT always gives me great pleasure to learn that you are well: God be praised for granting us so many favours!

[1] Fuente 320. The autograph belongs to the Seville collection.

[2] On returning from Rome, Fray Juan had gone back to Pastrana.

I should very much like to be of service to your Reverence by obtaining the letter you desire from the Archbishop,[3] but I have never spoken to his sister, nor do I know her, and you are aware of the small account he made of my letter when your Reverence made me write to him. So I could do no good, and it will not be long before I must ask his permission to make the foundation at Madrid. I heartily wish that I could do more for one to whom so much is owing, but I do not see my way to it.

As for what you observe about the Constitutions, Father Gracian wrote telling me that the same thing had been remarked to him. He already has the nuns' Constitutions in his hands. There is so little to remark about them that they will soòn be ready, but it will be necessary to consult your Reverence first, for what seems to me suitable from one point of view appears objectionable in other ways, so that I cannot come to a decision. It is indispensable that everything should be ready so that there should be no delay on our part.

Señor Casademonte writes telling me that Tostado has been forbidden by lawful authority to interfere in any way with the Discalced, which is a very good thing. It is astonishing how careful this friend of yours is to send us any good news and accounts of all that happens: we certainly are deeply indebted to him.

The dowry your Reverence tells me the postulant will have seems small, as it consists of an estate which will perhaps sell at far below its value and

[3] Cardinal Quiroga, Archbishop of Toledo.

will be paid for slowly and unsatisfactorily, so that I cannot decide upon sending her to Villanueva where the community is already larger than I like. Father Gabriel has recommended to me a relation of his own, and though her dowry would be smaller still, we owe so very much to him that it would be right to prefer her to the other candidate. When I wrote to you about the latter, I had not received Father Gabriel's letter. Do not concern yourself any more about her, for if the Villanueva nuns are to overcrowd their house they will find other more suitable postulants in their own neighbourhood and it is better to take people from the place they live in.

We left Valladolid on the feast of the Innocents to make this foundation at Palencia. The first Mass was said secretly on the Feast of King David, for fear of opposition. Don Alvarez, the good bishop of the city, had managed matters so well that not only was there no opposition, but there was not a citizen who did not rejoice at our coming because of the blessing we should bring with us. It is the most extraordinary thing I ever saw, and I should take it for a bad sign unless I knew that difficulties had been raised beforehand.[4] Many people in your locality thought we should never succeed at Palencia, so that I deferred making the foundation until God gave me light and stronger faith. I think it will be one of the best and most respected of our

[4] These difficulties had been raised by the corregidor while Saint Teresa was still at Valladolid. 'Go, Father,' he said at last to Father Gracian who had been pleading her cause: 'let it be done at once. The Mother Teresa must have some mandate from God's Royal Council, for, in spite of ourselves, we are all obliged to do whatever she wants.'

convents for we have bought a house in the best part of the town adjoining a hermitage dedicated to our Lady, for which the townsfolk and those in the suburbs have the greatest devotion. As a special favour the city corporation has given us leave to have grilles looking into this church. All this has been managed by the bishop; I cannot tell you how much our Order is indebted to him and what care he takes of our interests. He gives us all the bread we require.

At present we are in a house lent by a gentleman to Father Gracian when he was here, but God willing, we shall soon move into our own. I assure you and the fathers that you will be glad when you see how suitable it is. God be praised for all things!

The Archbishop[5] has given me permission to

[5] Don Cristobal Vela, the second son of the great General Blasco Núñez Vela, viceroy of Peru, and Doña Brianda de Acuna, was born in Avila some time before 1527. He started his ecclesiastical career as canon and archdeacon of the cathedral of Avila, where he preached and lectured with great distinction until, in 1575, he was made Bishop of the Canaries. He took possession of his See in the following year and was most zealous and successful in visiting and reforming his diocese. He gave alms so liberally that when, in 1580, he was recalled to Spain as Archbishop of Burgos, his Chapter was obliged to pay his travelling expenses. While passing through Valladolid on his journey, he met Don Alvaro de Mendoza, then Bishop of Palencia, who brought him the pallium and took the opportunity of speaking to him in favour of St. Teresa, who already contemplated making a foundation at Burgos. The Archbishop declared that he would give the permission with pleasure, but unfortunately his consent was only oral and not in writing which entailed great trouble and delay as will be seen from the letters. (*Found.* ch. xxxi, 1, 2.) This truly apostolic prelate governed his archdiocese for eighteen years, without failing to use his talents as a preacher for a single day until he died in 1599. He had lived up to his maxim: 'Bishops and archbishops have no blood-relations: the next of kin in their wills are the poor.'

make a foundation at Burgos. God willing, I shall go there when this is finished, for it would make a very long journey if I visited Madrid first, and I fear the Father Vicar would not allow it; besides, I should like our despatch to arrive beforehand.

It would be a good chance of having something to suffer if I went to the bleakest of climates in the cold weather and the warmest of places in the heat —and this after the complaints made by Father Nicolas! His remarks were charming! They were utterly unreasonable.

Be good enough to give him this letter so that he may know about the foundation. You should both thank our Lord, for if I told you all that has happened here you would praise Him, but I am too tired. The hermitage is endowed with two Masses a day besides the many other celebrated there. So many people visit it that we thought it would be an objection to the place.

If you can find a messenger going to Villanueva, will you be kind enough to send an account of our foundation to the nuns there. Mother Inès de Jesus has worked very hard: I am useless now except on account of the noise made in the world by Teresa de Jesus. May God make good use of it all, and may He have your Reverence in His keeping! Mother Inés de Jesus begs for your prayers as I do for those of all my sisters.

To-morrow is the Vigil of King-tide.

We have been helped by three Canons,[6] especi-

[6] One of the Canons was Martin Alonzo Salinas, but the principal was Canon Reynoso who had been trained by Fray Balthazar Alvarez. At first he refused the Saint's repeated request that he would be her confessor but was at last persuaded to consent.

ally by one, Canon Reynoso, who is a saint. Of your charity, pray for him and for the Archbishop. All the leading citizens favour us very strongly, in fact, everybody is wonderfully pleased: I do not know what will come of it.

The servant of your Reverence,
Teresa de Jesus.

CCCLXI

Palencia, January 6, 1581[1]

TO MARY OF ST. JOSEPH, SEVILLE

Devotion of the old ladies of Seville to Father Gracian and his sermons. Business matters of the Order. Father Garcia returns from the Indies.

JESUS, MARIA!

May the grace of the Holy Spirit be with your Reverence, my daughter!

YOUR letters, which are a real charity to me, were all answered before I left Valladolid, and I sent you the despatch from Salamanca. I think you must have received it now. All your care was needed in order to have the answer ready in time. May God guide matters as He sees best and give you the health I wish you. You do not mention it in your last letter, which is wrong, for you know how anxious it makes me. God grant it is better.

We were much amused at what the old ladies say of our Father, and thank God for the effect of his sermons, also for his sanctity, which is so great

[1] Fuente 321. The autograph is in the Valladolid collection.

that I am not surprised at its having influenced those souls. Your Reverence must tell me about it, for I should much enjoy the account. May God protect him for indeed we need him. You were right in warning him to limit his sermons, for so much preaching might be injurious.

I am glad your Reverence promised to send me the two hundred ducats as we shall be able to begin carrying out my brother's wishes: may he be in glory! But do not send the sum to Casademonte or by means of Father Nicolas,[2] for he might take it to Pastrana and I should not get it; (this is between ourselves) but forward it to Medina del Campo. The nuns there will know some merchant to whom they can entrust it, in which way it will travel more safely and without expense. If not, let me know before you part with it and I will tell you how it is to come.

I am fairly well, but so occupied with visitors that I could not have written this letter myself, had I wished. Enclosed is an account of this foundation which together with the charity, good will and devotion of the citizens, made me praise God. Thanks are due to Him: let the nuns thank Him for it and for the favour shown us. Remember me affectionately to them. The sisters here beg for your prayers, especially my secretary, who is glad your Reverence likes her as it will make you pray for her, of which she stands in great need.[3]

I am telling our Father why I do not wish the

[2] Mary of St. Joseph disobeyed, and entrusted the sum to Father Nicolas Doria who paid a debt with it which was owing to his brother by the nuns.

[3] As far as this, the letter is written by a secretary.

money to fall into any hands but my own. I have been so wearied by my relations since my brother died that I do not wish for any dispute with them. I assure you that I regret hearing from our Father how dear things are in your locality for I do not know how you manage to live, yet you have to pay that sum to me which I would rather you were receiving yourself. May God bring things right and give you good health, for everything can be borne with that. It grieves me deeply to see you ailing and in want. I am afraid Seville disagrees with you, but I see no chance of your leaving it. May the Master provide for you, for He certainly granted your petition for trials.

Tell Sister San Francisco that I never for a moment thought of being displeased with her: in fact, I am so fond of her that I am sorry she is so far away. Remember me kindly to all the nuns and the Mother Subprioress, and abide with God, for my head is too tired to do anything more except scold you, for I was amused at the remark you made to Father Nicolas.

On the one hand, I see that you must take more nuns, yet on the other I have learnt here what a burden and inconvenience it is in many ways to have a large community. May God bring you a sister like the one that died, and then all will be set right, and may He have your Reverence in His keeping for me.

To-day is the feast of the Kings.

I sent you the letters from the Indies by the last courier. They say that Fray Garcia de Toledo[4]

[4] Garcia de Toledo, born in Toledo, went with the viceroy to the

to whom they were addressed has returned to Spain, therefore if Luis de Tapia (to whom they were jointly directed) is dead, will you entrust them to some one to take to Toledo.

Yours,

Teresa de Jesus.

CCCLXII

Palencia, January 13, 1581[1]

TO DOÑA JUANA DE AHUMADA, ALBA

Foundation at Palencia. Consolation in trials. Marriage of Don Francisco. Discontent of Pedro de Ahumada.

JESUS!

May the grace of the Holy Spirit be with you, my sister.

I HAVE been longing to know how you are and how you have spent Christmas time. As you may suppose, it is many seasons since I have thought so much of you and your household: I have prayed for you, and have grieved over your trials. May our Lord be praised, for He came to earth for nothing but to suffer, and I believe that the more closely we imitate Him in this, keeping His commandments meanwhile, the more glory will be ours. This is a great comfort to me, though it would be

Indies and took the Dominican habit there. He returned to Spain, and became very intimate with St. Teresa. He went back to Peru and became Provincial of the Dominicans. In 1581 he was again in Spain. It was he who had bidden the Saint to write the history of the foundation of St. Joseph's convent at Avila.

[1] Fuente 322. The autograph is at la Bañeza.

a greater comfort still if I could bear your trials and you could receive the reward, or if I lived where I could talk to you. However, as the Master ordains otherwise, may He be blessed for all He does!

I left Valladolid for Palencia with my companions on Holy Innocents' day, in very bad weather. My health is none the worse for it although I have many severe attacks, but as long as I have no fever, I can bear with them. We reached here at night; two days after the bell was hung and the convent of the glorious St. Joseph was founded. I was astonished at the joy shown by the citizens, which probably was partly owing to the pleasure it gave their bishop who is greatly beloved and very kind to us. As far as one can judge at present, I trust in God that this will be one of our best houses.

I have heard nothing of Don Francisco since his mother-in-law wrote telling me that he had been bled twice. She is much pleased with him, as he is with her and his wife. Pedro de Ahumada seems the least pleased from what he writes, as Francisco prefers living with his mother-in-law. It would not do for Pedro de Ahumada to go there. It is unfortunate that he finds so little rest anywhere. He told me that he had recovered and was coming to Avila for Kingtide to see how he could get his money from Seville, as no one gives him anything. The more our friends at Madrid tell us about the marriage, the better pleased we feel, especially with regard to the sense and character of Doña Orfrisia of which they speak highly. May God prosper the couple and give them grace to serve

Him, for all the joys of this world pass quickly.

If you give your letter to the Mother Prioress of Alba to forward to Salamanca, it will come here safely, as a courier goes from Salamanca to Palencia. For charity's sake, do not fail to write to me, for you owe it to me this Christmastide when I am thinking of all of you more than I wish. Let Señor Juan de Ovalle look upon this letter as addressed to him; I should like to know how he is. Remember me to Doña Beatriz. May God watch over you all and make you as holy as I ask of Him.

To-day is January 13.

Do not omit writing to Don Francisco; it is your duty. It was not his fault that he did not tell you of his marriage beforehand: it was arranged so quickly that he had not time. Mother Inés de Jesus is well and sends very kind messages.

The servant of your Honour,
Teresa de Jesus.

CCCLXIII

Palencia, the end of January, 1581[1]

TO DON JERONIMO REYNOSO, CANON OF PALENCIA

About purchasing a house for the convent.

JESUS!

May the grace of the Holy Spirit be with your Honour.

I BEG of you to tell the bearer of this letter whether you passed a good night and are very tired

[1] Fuente 323. The autograph is at Calahorra. The name of the addressee is not given, but no doubt it was written to Canon Reynoso.

this morning.[1] I am not fatigued, but extremely happy. The more I think about the house we saw, the more convinced I feel that the other is unsuitable. The court-yard alone of the former would be most useful, and if we could purchase the other small building as well, the nuns could live there in comfort for years. I beg you to take steps about purchasing the latter at once. Supposing that they would not sell it, they might allow us to rent it for a few years, as we should require it for the woman who attends on us.

You might tell Tamayo that if we only take his house, we can give more for it, but that if we have the two, we could not pay so much at present. If your Honour thinks well, it might be better that he should not know we are dissatisfied with his house: he could be left to suppose that we might buy it later on. As one of the sisters wittily said, they must make friends in Holy Week, so we had better settle the bargain at once. The nuns and Mother Prioress kiss your hands for having found them so suitable a dwelling. They are much pleased with it, as well they may be for it is everything we want, besides having the great advantage of our being able to enlarge it by buying more land. It would be a good thing if, as soon as Easter is over, they began to pull down the walls. May our Lord direct the matter and watch over you, as I and my daughters beg of Him.

Your Honour's unworthy servant,

Teresa de Jesus.

[1] Canons Reynoso and Salinas had gone with St. Teresa the day before to inspect Tamayo's house. This letter was written next morning, when

CCCLXIV

Prefatory note.

On February 1, the Apostolic Commissary, Fray Juan de las Cuevas, summoned the friars of the Reform to Alcalà where by the authority of the Holy See he opened the Chapter on March 3, and declared their separate Province duly established. The first business of the Chapter was to proceed to the election of a Provincial, and Father Gracian obtained a majority of one, the remaining votes being given to Father Antonio de Jesus, who having offered himself to St. Teresa at the beginning of the Reform was the senior friar, and with St. John of the Cross, the founder of the first convent at Duruelo. It was not unnatural that he should have felt somewhat disappointed at the result of the election, as appears from the first sentence of what remains of this letter. The beginning has been torn off, probably out of respect for Father Antonio's (Macario) feelings. *Foundations*, Introd. L. ch. xxix, 24. (B. Z.)

Palencia, February 17, 1581[1]

TO FATHER GRACIAN, ALCALA

A house for the nuns at Villanueva. Father Doria as Father Gracian's companion. The chapel at St. Joseph's, Avila.

. . . for I do not think Macario knows how to conceal his temptation.

As I wrote to you, I think it is important for the

she had decided not to take the hermitage of our Lady of the Street. Later on in the day our Lord spoke to her saying: 'This' (the hermitage) 'is the house for thee; people do not know how I am offended in that place and this will make reparation.' (*Found.* ch. xxix. 23.)

[1] Fuente 324. (No. 27 of Vol. v).

nuns at Villanueva that Fray Gabriel[1] should remain at la Roda. He has bought them a house in the centre of the village which is said to be very suitable. I feel anxious about it, as I do not think it has good views or a garden. Will your Reverence make inquiries about it as though of your own accord, and be friendly to Fray Gabriel, for he is a good man and has excellent points and, if he has seemed disagreeable at times, I think it is because he is jealous of your liking others better.

It has occurred to me that, if you are made Provincial, it would be well for your Reverence to take Father Nicolas as your companion, for it is very important that you should make your first visits together. I have not mentioned this to the Apostolic Commissary, for as Father Bartolomé is now invalided he is obliged to eat meat, and certain people are watching him disapprovingly already. In any case, I assure you that this arrangement would be a very good one at first, and Father Doria would always advise you prudently. After what you have suffered from others, it would be a pleasant change to be with some one from whom you would have nothing to suffer.

Remember me most kindly to Father Bartolomé who must be very tired, for it is your nature never to be at rest: it is enough to kill both you and your socius. I have not forgotten how pale you were a year ago in Holy Week. For the love of God, do not be so zealous about preaching this Lent and do not eat that bad kind of fish, for though you

[1] Fray Gabriel, prior of la Roda, near Villanueva, exceedingly strict and austere; Fray Bartolomé de Jesus, secretary and confidant of Father Gracian, amiable and kind. (B. Z.)

do not realize it, it does you harm and then temptations come.

You must know that the question of Sancho de Avila's chapel[3] is mooted again. Lawyers differ about it: though the chapel is a gift, we shall not lose the legacy. I think there will be a lawsuit. I answered that nothing could be done in the matter until we have a Provincial. I explain this to you now, though it seems out of place, in order that you may ask whoever is nominated not to give any decision until he has been to Avila and considered the question carefully, as it is very important for the convent. Don Sancho de Avila is already giving more than he ought, yet the nuns stand in such urgent need of the chapel that I think it must be built. In any case, it is necessary to settle the conditions and many other things, also to have a personal interview with me and to visit the place.

Glory be to God, our affairs here are more prosperous every day![4] We are negotiating about a very good house; the one next to the hermitage was unsuitable, besides being very dear, so that we shall not take it. The other is extremely well situated.

Both the nuns and myself are in better health

[3] He intended founding a chapel in the church of St. Joseph at Avila.

[4] 'The King's joy at receiving the Brief was unfeigned. He himself wrote instructions for the Apostolic Commissary, and summoned Father Gracian from Seville to Gelves, where the Court then was. Gracian went to Talavera to meet Juan de las Cuevas, who at once issued orders convening the friars, and together they proceeded to Alcalá, the Commissary calling on the way at Madrid to present his authorities to the Nuncio (Gracian, *Peregrinacion*, Dial. iii. p. 45.) St. Teresa was at Palencia when the good news arrived: raising her eyes to heaven she exclaimed: 'Now, O Lord, I am no longer needed here below; summon me when Thou wilt.' Henceforth she called this convent her 'house of consolation,' *casa de consuelo*. (B. Z.)

than usual. Sisters St. Bartholomew and Inés de Jesus send you their best wishes. The latter says that, however much your Reverence may avoid the post of Provincial, the prayers of the Discalced nuns will prevail to put you into it. May the Master so ordain that you may render Him greater service: the rest is of little consequence, whatever we may have to suffer.

I meant to have written merely a note: see how I succeed when I try to cut short my words with your Reverence! I said a great deal to Father Mariano about the temptation he told me he felt to vote for Macario. I do not understand that man, nor do I care to discuss the matter with any one but your Reverence. Keep what I have said to yourself: this is very important. Be sure to consult Father Nicolas and let the fathers see that you are not seeking the post of Provincial for yourself. I really do not know how they can conscientiously vote except for you or him.

I sent your letter to all the convents. The nuns were highly pleased with it; I most of all. I will forward any answers I get. If some of the sisters wish for alterations, change what you think well and nothing else. May God have you in His keeping and make you as holy as I ask Him!

To-day is February 17.

If any fresh regulations for the convents should occur to us, I will let you know, for the affairs of the Chapter cannot be concluded so soon as not to leave us time for that.

Your Paternity's unworthy servant and daughter,

Teresa de Jesus.

CCCLXV

DOCUMENT SENT TO ALCALA

Palencia, about February 20, 1581[1]

Statement about the foundation of St. Joseph's convent, Avila, sent to the Chapter at Alcala de Hénarès.

THE convent of St. Joseph, at Avila, was founded on St. Bartholomew's day, 1562. It was the first founded by Mother Teresa of Jesus. She was aided by Doña Aldonza de Guzman and her daughter, Doña Guiomar de Ulloa, in whose name the Brief for the foundation was granted.[2] Although, not being rich, these ladies gave little money, it was necessary to apply for the Brief in their names, lest the nuns of the convent to which Mother Teresa belonged should discover that she was making the foundation. As the Order refused to take the convent under its jurisdiction, it was put under that of the Ordinary, Bishop Alvaro de Mendoza. While at Avila he showed it great kindness, supplying it with bread, medicine, and alms. When about to leave Avila to become Bishop of Palencia, he himself took steps to place us under the jurisdiction of the Order which he thought would render greater service to God. We were of the same opinion and the matter was happily settled about three years and eight months ago. Until now, we have lived in poverty, helped by his Lordship, Francisco de Salcedo, (may he be in glory) Lorenzo

[1] Fuente, *Escritos sueltos*, xix. The autograph was formerly at the convent of nuns at Jaen but is no longer there.

[2] The first Brief was dated February 7, 1562. *Life* ch. xxxiii, 15 note.

de Cepeda (who is in glory), and many other of the citizens. We have built a church and convent and purchased the land for the site.

CCCLXVI

DOCUMENT SENT TO ALCALA

Palencia, towards the end of February, 1581[1]

Letter of advice sent by the Saint to the Chapter at Alcala. A revelation made to St. Teresa on June 6, 1579.

WHILE I was in the hermitage of Nazareth, at the convent of St. Joseph, Avila, on Whitsun Eve, thinking about a great favour Our Lord had shown me on that festival twenty years before,[2] my soul was suddenly seized by a strong impetus and fervour which threw me into an ecstasy. During my profound recollection, I heard our Lord say that I must tell the Discalced fathers from Him to strive to observe the following four points. As long as they did so, our Order would flourish, but if the religious neglected these things, they must realize that they had declined from their initial fervour.

The first of these points is that the superiors should agree together. The second, that though they may have many priories, there must only be

[1] This revelation the autograph of which is inserted in the original of the *Foundations*, after ch. xxvii, appears also as *Relation* x. The copies at Alcalá de Hénarès and Naples are not authentic but were made by means of letters cut out from other writings of the Saint.

[2] An allusion to this grace is made in *Relation* vi of May 23, 1575. As there were no Discalced Carmelite Fathers before 1569, it must have taken place somewhat less than twenty years before.

a few friars in each. The third that they must talk little to seculars and that only for the good of souls. The fourth that they should teach more by their actions than by words.

This was told me in the year 1579. To testify that it is perfectly true, I sign it with my name,

Teresa de Jesus.

CCCLXVII

Palencia, February 21, 1581[1]

TO FATHER GRACIAN, ALCALA

Notes for the Chapter of Alcalá. Liberty in convents for preachers outside the Order. Constitutions concerning sandals, head-dress, collation, the Breviary, journeys and income.

JESUS!

May the Holy Ghost be with your Paternity, my Father.

I HAVE received your letter written at Alcalá and am much pleased with all you tell me, especially about your health. Thanks be to God Who is showing me great mercy after all your travels and hard work. I am well. I have sent you two letters by different routes and have given you my memoranda as though I were a person of importance. As I had forgotten to mention the point to which I call attention when writing to the Father-Commissary, I leave the letter open for you to read to save myself the trouble of making a copy.

[1] Fuente 325.

Will you fasten it up with a seal like my own and forward it to him.

The Prioress of Segovia called my attention to the liberty left to the nuns of inviting clerics not belonging to the Order to preach to them: after considering the matter I have left them free to do so. It is not merely a question of those who are living now, my Father, but after their death there may be superiors who will interfere with this, and with more than this.[2] Therefore will your Paternity do us the charity of insisting upon it and upon the point of which I spoke to you the other day, setting them clearly and fully before the Father Commissary. If he does not leave us this freedom, we must appeal to Rome, for I know its importance as regards the sisters' souls and peace of mind and the distress that arises in other convents from too strict a control in spiritual matters, for souls kept under restraint cannot serve God well, and the devil tempts them by that means. Whereas, when they have liberty to choose, they very often neither think about it nor care to use it.

If the Commissary has power to amend the Constitutions and to make an authorized set, I wish the additions and omissions to be those for which we are now asking. But no one will see to that unless your Paternity and Father Nicolas take the matter seriously to heart. As you remark, and as I think I mentioned in my letter, it is needless to consult the friars about the nuns, nor did Father

[2] St. Teresa seems to have had a presentiment that the Constitutions might be tampered with, as in fact happened after her death, when among other things, the freedom of the nuns with regard to the choice of preachers and confessors was endangered.

Pedro Hernandez ever do so. I owe it to him to say that he never made new regulations without telling me and discussing them with me first.

If the Constitutions can be enlarged or curtailed, will your Paternity see that they do not specify whether stockings are to be of coarse linen thread or worsted, but merely that leave is given to wear them, for some of the sisters never come to an end of their scruples. Instead of the Constitutions ruling that wimples are to be of hempen cloth, let the word 'linen' be substituted. If you approve, will you abolish Father Pedro Hernandez' act forbidding the nuns to eat eggs or bread for collation, as I could never persuade him to change it. It is enough for the sisters to fulfil the law of the Church without additions which make them scrupulous and harm them, as some think they do not require dispensations which they really need. We have heard that the General Chapter made several alterations in the Breviary, and decreed that the ferial Office was to be recited twice a week. If so, will you declare that we are not obliged to make so many changes but may say the Divine Office as before.

Your Paternity should also remember how many drawbacks there have been to the Discalced fathers' having been obliged to lodge in the houses of the Calced on their journeys whenever possible. Could it not be ruled that they need not stay with the Mitigated when they can find suitable lodging elsewhere.

Our Constitutions require that convents should be founded in poverty and may not have an income. Seeing that all the houses will soon possess revenues,

will you consider whether this and the rest of the Constitutions on the subject had not better be changed, lest those who read it should imagine that we had very soon become relaxed. Or the Father Commissary could declare that, as the Council of Trent permits of incomes, he allows them.

I should like our Constitutions to be printed, as there are different versions of them, since some prioresses think nothing of leaving out or inserting what they choose when copying them. I wish the Chapter to make a strict rule that no one may add to or subtract from them, so that the fact may be understood.[1] Your Paternity must do as you think best in all these little matters—I mean as regards us nuns. I wish Father Nicolas to be consulted about our affairs so that they should not seem to be left to you alone, and I think that Fray Juan, too, would be interested in what concerns us. I should like to say more but it is nearly nightfall and the letters are to be fetched soon: besides, I must write to our friends.

I am touched at your asking what will become of the Discalced nuns! At all events, you will always be their true father under any circumstances, and indeed, you owe it to them. If you were to be their Provincial for ever, and they were to have no other superior, there would be little reason for making some of these petitions. Oh, how anxious the sisters are that you should be made Provincial! I think nothing else would content them. May

[1] The Ven. Anne of Jesus and some other Prioresses appealed against all changes, and obtained the confirmation of St. Teresa's Constitutions from the Papal Nuncio (1588).

God have you in His keeping for our sake. All of them wish to be remembered most kindly to you.

To-day is February 21.

Your Paternity's true daughter,
Teresa de Jesus.

These petitions have been sent to me: I will forward the others when they arrive. I do not know whether they are written as they should be. It was very necessary for your Paternity to give orders that they should be seen first by me. God protect you! That of your friend Isabel de San Domingo[4] is the only one that is well drawn out; I enclose it unaltered.

CCCLXVIII

Palencia, February 27, 1581[1]

TO FATHER GRACIAN, ALCALA

Petitions presented by the nuns to the Chapter of Alcala. Those from St. Joseph's, Avila. Private property, prayers for deceased sisters, 'motu proprio' on enclosure, and foundations.

Jesus be with your Reverence, my Father.

I KNOW you have little time for reading letters at present: God grant I may manage to write a

[4] Father Gracian having gone to Pastrana early in 1572 to arrange for the reception of a penitent of his at the Carmelite convent, the prioress, Isabel de San Domingo, persuaded him to join the Order himself, which he did. Almost from the beginning there were great difficulties, on account of the prominent position he was given while yet a novice and also of the fearful austerities imposed by an inexperienced master of novices. All the tact and persuasive power of Isabel de San Domingo were required to prevent Father Gracian's leaving the Order (*Peregrin.* Dial. 1, and *Found.* ch. xxiii, 6-11. B.Z.)

[1] Fuente 326.

short one now! I enclose the last list of petitions. You did well in telling the nuns to send them to me first, for if what is asked for by the nuns of St. Joseph's were conceded, they would in no way differ from the sisters of the Incarnation.[2] I am astounded at what the devil is doing, and nearly all the blame lies with their confessor, good as he is. He has always wished that they should eat meat, which is one of their requests. What a life they would lead! It grieves me to see the decadence of that house and it will be very hard work to bring it right again, though the nuns themselves are excellent. Not only do they make that petition, but they ask Fray Angel, the Father Provincial, to allow those in bad health to keep food in their cells, and express their wish in such a manner that I should not be surprised if he consented. You can guess who suggested making such a request to Fray Angel. Thus, little by little, everything is dragged down.

I therefore begged that an article might be inserted in the Acts forbidding the superiors to permit the sisters to possess any private property: this should be insisted upon. It applies even to the sick unless the infirmarian should leave them anything they may need during the night, which should be done with great care and charity when their malady requires it.

[2] Our Lord Who had called the convent of St. Joseph at Avila the 'garden of His delight,' urged the Saint, when at Soria, to return there in order to re-establish the observance which had suffered through the over-indulgence of Father Julian of Avila, then an old man. St. Teresa, postponing the foundation at Burgos, hastened to Avila, determined, in case she should find no conveyance, to travel on foot.

Until the others wrote to remind me of it, I had forgotten to ask the Chapter to state what prayers are to be said by the fathers on the death of a nun. Will your Paternity see to this, as we shall say the same for them. At present they only recite the Office of the dead and I do not think that hitherto they have said a single Requiem Mass. Here we have a Requiem Mass sung and say a dirge in choir. I believe it was the rule of the ancient Constitutions, as it was done at the Incarnation. Do not forget this; will you also find out whether we must obey the *motu proprio*[3] which forbids us to leave enclosure either to go to church or to shut the outer door. It ought to be obeyed when feasible, for that is the safest plan, even if the Pope has not enjoined it. When this is impossible, as at the beginning of a foundation, a rule should be made as to what is to be done. I believe that all our houses will obey when once they know they cannot do otherwise. Will you be kind enough to regulate the matter. The Prioresses of Toledo and Segovia have already had the door fastened up by which the nuns used to go to church, without even consulting me about it. They are both servants of God and very prudent, and as I am neither, I hope this example will stimulate me. Besides, all enclosed nuns act in this way.

My petition that 'any sister who went to make a foundation should remain there unless elected prioress in her former convent', is too restricted: will your Paternity add: 'or in case of any other real necessity for her leaving.' I think I said, when

[3] This *Motu proprio* of Gregory XIII was granted on Dec 30, 1572,

writing to your Reverence, that it would be a great advantage if the Acts of the Apostolic Visitors and the Constitutions could be collated, for, as they sometimes contradict one another, those sisters who are not very learned are bewildered. For the love of God, busy as you are, take time to make all this perfectly simple and clear. This has been asked you from so many different places that I think you may become confused by reading all the letters and forget the chief points.

As your Reverence has not acknowledged the receipt of the packet, or of my letter, I am tempted to wonder whether the devil has not contrived to prevent the principal petitions from reaching your hands, as well as the letters I wrote to our Father Commissary. If, by ill luck, this should be the case, will your Reverence despatch a special messenger at once to tell me, as it would be a serious matter. I will pay the cost. However, I believe the idea is but a temptation, as the courier here is a friend of ours and took great care of the despatches.

You must know that I have heard that some of the fathers who are to vote wish for the election of Father Macario.[4] If, after so many prayers, God permits this, it must be for the best: His judgments are known to Him alone. I saw that one of the the fathers who informed me of this was much inclined to decide on Father Nicolas, so that if their first choice fails he will be their second. May God direct the affair and have your Reverence in His keeping. After all, however badly things may turn

[4] Fray Antonio de Jesus.

out, the principal matter is accomplished. May He be for ever praised.

Your Paternity's daughter,
Teresa de Jesus.

I wish your Reverence would note down on a scrap of paper the most important points I have mentioned and burn my letters, as, with all your business matters, they might fall into some one else's hands, which would be serious.[5] All the nuns of this convent, especially my companions, earnestly commend themselves to your prayers.

To-morrow will be the last day of the month: I think that to-day is the twenty-seventh.

We are very well off here and feel better suited every day. We are negotiating about a house in an excellent position. I shall be glad when my work here is finished so that I shall not be so far away from you.

Be sure not to oppose the foundation of Sant Alejo's[6], for, though it is rather far from the town we could not find such a convenient place elsewhere. I was much pleased with it when I passed near, and it has been bought with that woman's tears. I should like this and the priory of Salamanca to

[5] The autograph of the following portion of this letter as far as the word 'Amen' is at the Carmelite convent of Capo le Case, Rome.

[6] Valladolid was not then a bishopric but was under the jurisdiction of an abbot, Alonso de Mendoza, himself under the rule of the bishop of Palencia, Don Alvaro de Mendoza. Valladolid being a university town, Father Gracian was anxious to establish a priory there, but was stoutly opposed by the Mitigated friars who had recourse to canonical and also to very uncanonical measures to frustrate the plan. A law-suit followed, and finally a devout widow gave the Discalced friars a small hermitage dedicated to St. Alejo at the entrance to the town. The foundation took place on May 4, 1581, and soon afterwards a more commodious house was secured. (*Peregrin.* Dial. xiii, p. 217. B. Z.)

come first as they are most desirable localities. Do not think of looking for more suitable houses before taking possession, as you have no money: God will do the rest later on. Houses are worth their weight in gold at Salamanca and I do not know how to find one for the nuns.[7] Have the kindness to take my word for it, as I have learnt by experience, and as I say, God will bring the matter right. It is a great thing to make a beginning in such places, even in a corner. May His Majesty guide it all as tends to His service. Amen.[8] I am very anxious that you should settle at St. Alejo at once, because setting aside the principal reason, you will be nearer here. However, you must not go there until you have obtained the abbot's permission, for the bishop is now on better terms with him and his sister will get the leave from him. Will you say from me to the fathers who are managing the business that if they lose much time in looking for a better situation, they will be left with nothing at all.[9]

[7] House property at Salamanca was dear, because of the numerous palaces of grandees, the very large number of convents of friars and nuns, several hospitals, etc. Most private houses were crowded with students whose board and lodging constituted the chief source of income of the citizens.

[8] A paper containing the words *Indina sierva y sudita de V.P. Teresa de Jesus* has been pasted on to the autograph after the word *Amen.*

[9] The original of the last paragraph is at the convent of Santo Stefano Rotondo, Rome.

CCCLXIX

Palencia, February, 1581[1]

TO FATHER GRACIAN, ALCALA

The nuns' veils. Confessors are not to be chosen from the vicars or the priors. Father Hernandez' Constitutions regarding confessors. The future Provincial.

. . . Will your Paternity have the charity to settle the rules about the veils for all the convents. You can say that, in spite of their retired life, the nuns themselves have asked for it, which is the truth.

I lay great stress upon the point that their vicars are never to be their confessors.[2] This is of such importance for our houses that, though it is a great advantage for the sisters to confess to the friars, as your Paternity says and as I have seen for myself, yet I would rather that things should remain in their present condition and that the nuns should not have Discalced confessors than that each confessor should become the vicar of the convent. There are many drawbacks to it, as I will explain to your Reverence when I see you. Trust me on this subject, for the question was carefully examined into by myself and other people when St. Joseph's[3] was founded, and it was partly to avoid this condition that the convent was put under the jurisdiction of the Ordinary.

[1] Fuente 327-9. The beginning and end are missing. By kind permission the translator has followed the corrections made by P. Grégoire, who has seen the autograph of the greater part of the letter at the convent of Corpus Christi, Alcalá. In former Spanish editions the text had been altered, and it was printed as three letters.

[2] See Visitation of nuns, 37.

[3] At Avila.

There are a great many drawbacks, as I have seen in places where the confessor is also the superior, but it is enough for me that, if the vicar likes a nun, the prioress cannot prevent his talking to her as long as he wishes because he is the superior, which causes a thousand evils.

The same objection, besides many others, exists to the sisters' being subject to the priors. A prior who is not very discreet may give orders which will disturb a whole community, for no one is like my Father Gracian, and we must provide for the future, profiting by our long experience and avoiding all occasions of danger. It is best for the nuns to speak of nothing but their sins to the confessors. It suffices that the latter should watch over the sisters' seclusion so as to render an account of it to the Provincial. I have stated my opinion in order to see whether you or the Father Commissary[4] differ from it. I do not think he will decree to the contrary, for the fathers confess the nuns in many convents of his Order[5] without being their superiors. Everything depends upon preventing any chance of mistaken devotees, misleading the brides of Christ. We must foresee the worst that could happen, so as to remove any chance of its occurring, for the devil enters unnoticed by this means. This, and allowing the communities to become too numerous, are the dangers I have always dreaded.[6] I ask your Paternity, as a personal favour, to insist on directions

[4] Fray Juan de las Cuevas, Dominican, Prior of Talavera.

[5] The autograph from which the letter was corrected begins here.

[6] Instead of 'es el medio que siempre temo que nos han de dañar' the autograph has: 'es el medio que siempre trayo que nos ha de dañar,'

about these two points being clearly laid down in the Constitutions.

I do not understand why you advise that we should say nothing now about the friars' hearing the nuns' confessions,[7] since you know how strongly we are bound to it by Fray Pedro Hernandez' Constitution. In my opinion, it needs discussion,[8] nor do I see why your Reverence should not mention our affairs. I laid such stress in my letter on the wonderful help your Reverence's visits render us (as indeed they do), that you may well say whatever you choose as a kindness to us, and this you really owe to the sisters, whom you have cost many tears.

However, I do not wish any one but yourself and Father Nicolas to speak on this subject, as there is no reason why our Constitutions or the regulations you make should be brought before the Chapter or made known to the other friars. Father Pedro Hernandez (may he be in glory) examined them alone with me. Though your Reverence may think that some of the eight matters I mentioned before are of no consequence, you must know that they are most important, therefore I desire that none of them should be suppressed, for as regards the nuns I have the right to decide, having witnessed the ruin brought about by what seemed insignificant.

You must know that I intend asking the Father Prior and the Commissary to confer degrees of Masters and Doctors of Divinity on those among

[7] Instead of 'confesar los frailes' the autograph has: 'confesarlas los frailes'.

[8] Instead of: y contra no haber necesidad de ello,' the autograph has; 'y confieso haber necesidad de ello.'

your Reverences qualified for them. It is necessary for several reasons, and recourse need not then be had to the General. However, I abandoned the idea when your Reverence told me the Commissioner's authority only extended to assisting at the Chapter and making Constitutions.

It seems to me that all we asked for has not been granted, though it would have been a great advantage not to be obliged to have recourse to Rome again every few years. A very humble letter ought to be written at once by the friars to the General,[9] giving him an account of what has been done, and submitting to him as his faithful subjects, for this is due to him. Your Reverence ought also to write to Fray Angel, thanking him for his kindness to you, and begging him always to consider you as his son. Be sure to do this.

Now let us consider what your Reverence says about not wishing to be elected or confirmed in your charge. I will write on the subject to the Father Commissary but I own, my Father, that I clearly recognize that my wish to see you freed from the office came more from my love for you in our Lord than from any thought of the good of the Order. From this comes a natural weakness which makes me keenly sensitive at some of the religious not realizing what they owe to you and how you have laboured, nor can I endure hearing a word against you. Still, when I think of the future, I care most for the general good.

Supposing that Father Nicolas were elected and

[9] Instead of 'menester sera que escriba a el general,' the autograph has: 'menester sera que luego escriban a el general.'

your Reverence were to be his companion, it seems to me that both ends would be obtained. But I am quite aware that at first it would be much better that your Reverence should hold the office, as I told the Father Commissary. If you do not, and Father Nicolas is elected, you should accompany him because you are experienced and know the friars and nuns personally. I explained to the Father Commissary that this experience shows us that Macario is unsuited to the post, of which I give him ample proof, adding that the case was fully understood by Father Pedro Hernandez, who for many reasons would have liked to entrust Macario[10] with the government. But what harm it would do now!

Lest I should seem to confine my choice to only two candidates, I mentioned Fray Juan de Jesus, though, as I stated frankly, he has not the gift of government, for I do not consider that he has it. However, if he took one of the two others as his companion, he might succeed, for he is reasonable, and would be guided by others; at least I believe that if your Paternity were his companion he would not act without your advice, and therefore would do well. However, I feel sure he will receive no votes. May the Master direct it all to His own greater glory and service, as I hope He will, having accomplished the chief part of the matter. It is a great pity that. . .

[10] Fray Antonio de Jesus.

CCCLXX

Palencia, February, 1581[1]

TO FATHER GRACIAN, ALCALA

That the friars require sufficient nourishment. Cleanliness. The Saint objects to being styled 'Reverend.' Her wish that Father Gracian should be Provincial.

. . . Remember me very kindly to Fray Antonio and say that the letter I wrote him was not one that he should have left unanswered. As it seems that I might as well talk to a deaf-mute, I do not care to write to him. However, he was very glad to send some of his gains to Father Mariano, enabling him to give those fathers nourishing food. I warn your Paternity that unless this is better looked after in all their houses, you will see what the results will be. You should not let the matter pass without cautioning the priors, for God will never fail to supply their wants. If little is dispensed, scanty alms will be given to them.

For the love of God, will your Paternity ensure cleanliness in the beds and table-linen, though it may be more expensive, for the lack of it is terrible —in fact, I wish there were a Constitution ordering it, though I do not think that even that would suffice, considering their customs.

Oh, how painful it is to have letters addressed to me as 'Reverend!' I wish your Paternity would

[1] Fuente 327. P. Grégoire says that the first three paragraphs of this letter had been interposed in the preceding one and the last paragraph had been put at the end. As it is uncertain whether they belonged to the former letter or not, they are given separately.

forbid all your subjects to use the title, as it is not required to direct the missive. It seems to me unsuitable that we should render to one another honours that can be omitted. . .

God forbid, my Father, that these houses should be so unfortunate as to be deprived of your authority! The religious require government in very insignificant details by some one who understands all that is for and against the question. They are handmaids of God: His Majesty will have them in His keeping.

CCCLXXI

Palencia, the end of February, 1581[1]

TO PEDRO JUAN DE CASADEMONTE[2], MADRID

Thanks for his services to the Order and enquiries about the Chapter.

JESUS!

MAY the grace of the Holy Spirit be with you and give you the vigour of soul and body that we beg of Him. We pray for this fervently, but you owe us no thanks as we are under such great obligations to you. We ask the same for Doña Maria, to whose prayers I commend myself.

May our Lord reward you for the good news you always send. I am daily expecting the rest, for

[1] Fuente 230. The autograph is kept in a reliquary in the church of San Salvador de Egea de los Caballeros, in Arragon.

[2] A devoted supporter of the Reform frequently mentioned in the Letters. He attended the Chapter of separation at Alcalá. St. Teresa appeared to him on his death-bed, helping and comforting him.

it cannot fail to come, and I am very certain that you will not fail to forward it at once. We thank our Lord on your account, for you never weary of showing us kindness and charity.

I have already told you that I received the missive from our Father Provincial, Fray Angel, and that I answered it. I am now writing again. If he is not at Madrid, kindly forward my letters by a very trustworthy messenger when one can be found. Never mind about the answer: if Fray Angel does not give any, it is not worth while to ask for it. I have been out of health lately with my usual attacks but am better now, and happy at thinking what happiness those fathers of mine will enjoy. God grant I may see them fully satisfied and that it may help us to serve Him well!

In case you should meet Señor Juan Lopez de Velasco,[3] kindly tell him that I received his letter yesterday *via* Valladolid, but that missives reach us better by the ordinary messenger, as the head courier is a friend of mine. Will you also say that I will do as he asks.

Probably I shall find plenty of work here for some days, but even if there were not, unless ordered by obedience, I do not think I should leave until our affairs were settled.

May God bring it about as He can do, and may He have you in His keeping, giving you peace of soul and body as I and all the nuns ask of Him. Mother Inés de Jesus begs for your prayers.

Excuse me this once for not writing by a secretary:

[3] A lawyer of Madrid who went to the Chapter of Alcalá, four days later with Casademonte.

I was glad to have time for it myself as I wish I always had.[4]

From the convent of St. Joseph, Palencia,
Your servant,
Teresa de Jesus.

CCCLXXII

Palencia, March 4, 1581[1]

TO THE MOST ILLUSTRIOUS SEÑORA DOÑA ANA HENRIQUEZ, VALLADOLID

Satisfaction regarding the Chapter. A word of comfort. The foundation at Palencia. Her grief at the death of Father Baltasar Alvarez. Father Bañez appointed to the chair of theology.

JESUS!

May the Holy Spirit be with your Honour.

IF I had followed my inclination, I should have written you several letters without waiting until you favoured me with one, but for some time I have had so much business to settle connected with the separate province that, considering my bad health, I do not know how my head has borne it.

The Mother Prioress, Mother Baptist,[2] has written telling me how pleased you are about the favour God has shown us[3]—she need not have done so, for

[4] No doubt he had made her promise not to write herself lest it should tire her.

[1] Fuente 331. The autograph belongs to the Carmelite convent of San Clemente.

[2] Prioress of Valladolid.

[3] The election of Father Gracian was made on the day this letter was written.

I know that even if it did not affect us who are such devoted servants of yours, it would be enough for you, as a member of His household and kingdom, to know that it rendered glory to God. I assure you that it is a very great relief to me, as it seems that we shall have peace in the future, which is a great boon, and those who have begun the Reform will not be hindered by so many superiors who hold different opinions, but will know what they have to do. God be thanked for it all!

I do not know when I shall see that you have any cause for happiness: God seems keeping it back to give you more in that eternity which has no end, and your ill-health is not your least trial. Perhaps it will be better when the fine weather comes. May His Majesty grant this as He can. Since I had the pain in my side I have been stronger: I do not know how long the improvement will last.

We are going on very well here and realize better every day how wise we were to make this foundation. I like the people very much; they are charitable, frank, and not deceitful. The Bishop (God bless him!) has something to do with this, for he shows us wonderful kindness. Please remember to pray for him sometimes.

The statue you sent does us great honour: it is the only ornament over the high altar, being so beautiful and large that nothing else is required. We brought an excellent prioress with us and nuns who seem to me as good, so that the house appears to have been founded long ago. And yet I feel lonely as regards my soul, for there are none of the

Society here whom I know. In fact, I feel lonely wherever I am, for our Saint[4] seemed to bear me company even when he was far away, as at least I could write and tell him about things. In short, we are living in exile and it is well we should realize it.

What do you think of the creditable manner in which Fray Domingo Bañez obtained the chair?[5] God protect him, for I barely succeeded in winning it for him. Trials will not fail him in that position, for honour costs very dear.

Will you remember me most kindly to Doña Maria;[6] I heartily wish she were well, but my prayers only bring people trouble: if you doubt it, judge by your own case.

If Father Garcia Manrique is at Valladolid, tell him that I wish with all my heart he were here, and beg him not to forget me in his prayers.

We cannot settle about the purchase of this house though I certainly wish to, for, God willing, when the fine weather comes I want to go to Burgos so as to return soon and have time for a longer visit to you. May God bring it to pass as He can do, and may He give you much spiritual consolation at this holy time, as temporal comfort seems withdrawn completely.

[4] Father Baltasar Alvarez had died the year before. It was Ana Henriquez who introduced St. Teresa to him.

[5] Yepes says that the only temporal favour the Saint ever asked for a friend was the appointment of Father Bañez to the chair of theology at Durando, in 1577. She probably obtained by her prayers that he might be raised to the same position at Salamanca, which occurred on the 21 of February this year.

[6] Doña Maria de Mendoza.

I kiss the hands of Don Luis and beg God to make him a great saint.

To-day is March 4.

Your unworthy servant and subject,
Teresa de Jesus.

CCCLXIII

Palencia, March 12, 1581[1]

TO FATHER GRACIAN, ALCALA

A nun with melancholia. Project of a foundation at Burgos. Father Angelo de Salazar.

... You must not vex the Prioress, who keeps her nuns at perfect peace and does not wish the sister to do them any harm. There are many nuns with melancholia at Medina: none of our houses would like to receive this one, which is not surprising. However, the communities must help one another and she does not seem suited for a new foundation. I had thought of taking her to Burgos, not as a foundress but as being in disgrace, for, God willing, I wish to leave Inés de Jesus there as Prioress as she would far prefer that to going to Madrid, averse as she is to either plan. She would have the Subprioress from Valladolid for her Subprioress, which would please both of them very much; besides, they know the sister I mentioned very well and would be prudent, though Inés de Jesus would be greatly pained by her conduct. For the love of God, will your Reverence consider

[1] Fuente 332. The autograph is at the Carmelite convent, Alcalá. The first part of this letter is missing.

what is the best plan, for we must apply some remedy promptly lest the nun should be ruined altogether. She has not left her cell, nor would it be well that she should.

As I believe that you are very busy, I think I had better not say much and I have not allowed the Mother Prioress to write to you. Will you kindly take her letter for granted. She begs for your prayers as I do for those of Father Ma . . .[2] and all the other fathers.

I feel inclined to ask you, should you go to Madrid, to do me the favour of calling on Don Francisco and his bride (as he is ashamed of himself and does not dare to visit you), so that you may encourage him to serve God and may not appear to dislike him because he did not become a friar. He has written telling me how delighted he is at what has been granted. I think he will lose a great deal of money through his ill-management. I assure your Reverence that it is the bride and mother-in-law who have made a bad match, and I heartily wish I could have done with all of them. The mother-in-law has taken a violent fancy for me and asks me questions that I am obliged to answer, which tires me very much. The way she was spending money would have ruined them completely: she had been told that Don Francisco had two thousand ducats a year. I told her the truth so that she might regulate their expenses. Fray Angel[3] called on them directly he arrived

[2] Only the first two letters of this name are legible. Possibly it is Macario, or more likely, Mariano.

[3] Fray Angel de Salazar.

without my having asked him, so as I said, your Reverence would appear to be angry with Don Francisco if you did not visit him.

Be sure to write to me, for you know how it comforts me. Send me a long letter and tell me how Macario has behaved, and be good enough to tear this up.

We have not bought a house but are still negotiating about it. I have taken two lay sisters with no permission but my patents as usual, for I did not wish to ask leave from one who would resign so soon. I thank God sincerely that he has been as kind as you say and has performed his duty so well.

To-day is March 12.

Your Reverence's servant, and daughter, and subject —(and oh, how willingly!)

Teresa de Jesus.

I am well except for my usual ailments. I cannot find Juliana's[4] letter which is all about her not wishing to return to the Incarnation as she thinks it would be going back from the right path. She declares that she wrote before saying that she wanted to return because she thought that I and the Prioress desired it. No attention need be paid to what she says.

[4] Juliana de la Magdalena had been a nun at the Incarnation before joining the Reform. She was a foundress at Valladolid in 1568 and was at Segovia when, in 1583, Father Gracian chose her for the foundation at Pampeluna. (*Œuvres* iii, 306.)

CCCLXXIV

Palencia, March 21, 1581[1]

TO DON ALPHONSUS VELASQUEZ, BISHOP OF OSMA

Thanks. Project of a foundation at Soria.

JESUS!

May the grace of the Holy Spirit be with your Lordship.

I WANT to write you a long letter but it is my ill luck not to have time for it (though the gentleman who brought your note, and who spent the day here, strongly urged me to do so).[2] Your Lordship shows me kindness in every way. I sent you a letter by another route which I think must have reached you. There is nothing new here except complications about a house which I fear will detain me at Palencia during the spring.

As regards the project about which you write,[3] though it would be an advantage for all of us, I am not sure that I should like to see you involved in all the troubles connected with such matters, for they are terrible. Pray about it: His Majesty will direct it. I am well and our affairs seem prospering.

[1] Fuente 335. The autograph belonged to a lady in Madrid in Fray Antonio's time.

[2] This paragraph, first published by P. Grégoire, has been translated by his kind permission.

[3] One of the bishop's penitents, Doña Beatriz de Veamonte, rich and childless, wished to found a convent of Discalced Carmelites at Soria. She offered them a good house and an income of 500 ducats a year and the bishop promised them a fine church. The foundation was made on June 3 of this year. (*Found.* ch. xxx.)

Please God that your Lordship may always do the same! I am being so hurried that I can write no more.

To-day is Tuesday in Holy Week.

Your Lordship's unworthy servant and subject,
Teresa de Jesus.

CCCLXXV

Palencia, March 23 and 24, 1581[1]

TO FATHER GRACIAN, MADRID

The Saint's joy at seeing the Brief printed. The foundation at Palencia. Easter cake of St. John of the Cross. Congratulations on Father Gracian's being made Provincial.

JESUS be with your Paternity and repay you for the comfort your parcel brought me, especially the printed copy of the Brief.[2] Nothing is lacking now to make it all complete except that the Constitutions should be printed[3]. God will see to that, for I know it would be very expensive. It must have cost your Paternity no little pains to get everything in such good order. Blessed be He Who gives you such capabilities. The whole thing seems like a dream, for how ever carefully we had planned it, we could not have attained such success as God has done. May He be praised for it eternally!

[1] Fuente 333. The autograph belonged to the Carboneras of Madrid.

[2] Either that of Gregory XIII, *Pia consideratione*, dated June 22, 1580, or more probably that of Nov. 20, 1580. Both are placed at the beginning of the second edition of the Constitutions printed at Madrid. in 1588.

[3] They were printed during this year. A translation of the Constitutions of both friars and nuns is given at the end of the *Foundations*.

I have read very little of the Brief which, being in Latin, I do not understand: I shall wait until this holy season is over and some one can translate it for me. It was given me yesterday, *Tenebrae* Wednesday, and as there are very few of us and I wish to join in the divine Office, I have not dared to use my head except for letters. I should like to know where you intend going when you leave Madrid, as in case I wish to consult you I shall need your address.

Your Paternity must know that I have been, and still am, seeking a house here, and cannot find any that is not very dear and inconvenient in many ways, so I think that we shall take the one near Nuestra Señora (de la Calle), though it has several drawbacks. If the town council would allow us to purchase some open spaces near, for which we could pay by degrees, we could make a good kitchen garden. The church is already built and has two chaplaincies; the price of the houses has been lowered by four hundred ducats and will, I think, be reduced still more. I am astonished at the goodness of the townsfolk who give generously to us, and if only we can manage to feed ourselves (for the church costs a great deal) I think this will be one of the best of your convents. When some galleries are removed, people say the cloisters will be well lighted, and the house is more roomy than we need. May God be faithfully served in it, and may He have your Paternity in His keeping. I must not write more for it is Friday of the Cross. (Good Friday).

I forgot to ask your Paternity for my 'Easter cake'[4]: God grant you may give it to me. I must tell you that one day, when I was consoling Fray John of the Cross for having to live in Andalusia, (for he cannot bear the Andalusians) I told him that when God gave us a separate province I would try to bring him back to Castile. Now he asks me to keep my word: he is afraid of being made Prior of Baeza and writes to beg your Paternity not to confirm the election. If the thing can be done, it would be right to comfort him for he has had trouble enough. I certainly hope, my Father, that we shall not found many houses in Andalusia, for I believe they will injure the convents of Castile. They say that the 'Prioress' of San Alejo[5] is mad with joy and it is amusing to see her sweeping and working. The nuns here cannot restrain their delight at having such a father: they are full of joy: God grant us such joy where it never ends and give you a happy Eastertide, which you must wish your relations for me—and happy it must be if your Paternity is with them. All the sisters, especially my companions, beg you to pray for them. I shall keep the rest of my news for my letter to Father Nicolao. Oh, how glad I am that you have had so good a companion! I should like to know what has

[4] The 'Easter cake' was the equivalent of our 'Easter egg': it was made of eggs baked in dough. St. John of the Cross returned to Baeza after the chapter of Alcalá as Rector of St. Basil's college and was made Prior of Granada during the following June. The Castilian proverb says: 'Stones and the sign of the Cross for the Andalusians.'

[5] The widow whose gift of the hermitage of San Alejo had been accepted by the Chapter of Alcalá. See letter of Feb. 27, 1581.

become of Fray Bartolomé: he would make an excellent prior for a foundation.

The daughter and subject of your Reverence,
Teresa de Jesus.

CCCLXXVI

Probably written at Palencia between March and the end of May, 1581[1]

TO MOTHER MARY OF ST. JOSEPH, PRIORESS OF SEVILLE

Joy at the separation of provinces.

... Now, my daughter, I can say what holy Simeon said, since I have seen what I desired for the Order of the Virgin, our Lady. Therefore I beg all of you not to pray and entreat that I may live longer but that I may depart to rest, since I am no longer of use to you ...

[1] This fragment of a letter is given by Mary of St. Joseph in her 'Ramillete de mirra.' Once when the nuns were saying they hoped God would preserve her to them for many years, she blamed them severely saying: 'My daughters, you must not pray for that, but that God may take me where I may see Him and rejoice in Him.' (Dep. of Ana de la Encarnacion.)

CCCLXXVII

Palencia, March or April of 1581 [1]

TO FATHER GRACIAN, CASTILE.

Asks Father Gracian to write instructions for the Visitors of convents.

I BEG of your Paternity, in return for the mortification it has been to me to write this, to mortify yourself by writing some instructions for the Visitors. If any of my suggestions are practical, you will be able to state them better, which will be useful, as I am now finishing the *Book of the Foundations* and it would be very convenient to have this article included in the volume. Yet I am afraid there will never be another superior so humble as he who bade me write about Visitations because he wanted my advice. However, as God so wills, I can do no less, for if these houses are visited in the manner customary in this Order, it will be of little use and may do more harm than good.

There are other points to be considered which I have not mentioned as I do not understand them, nor can I remember them at present. Such great precautions will only be necessary at first, as when the religious understand that the Visitations will be conducted in this manner, there will be little trouble in governing them.

Will your Paternity do all in your power to have

[1] Fuente III, p. 48. This note accompanied St. Teresa's 'Visitation of the Nunneries' (in the Appendix to the *Foundations*.) The autograph is at the Escurial.

these instructions drawn out conformably to the manner in which you are now making your visitations. Our Lord in His mercy will see to the rest on account of the merits of these sisters whose wish is to serve Him perfectly and to be able to learn how to do so.

CCCLXXVIII

March 28, 1581[1]

TO ANTONIO GAITAN, ALBA DE TORMES

The Saint congratulates him on his second marriage. Scandal about the Saint's niece Beatriz, daughter of Juana de Ahumada. Antonio's little daughter.

JESUS!

May the grace of the Holy Spirit be with you.

I HAVE received a letter from you and should have written to you more than once had I done as I wished, but the trials and labours of the last few years have been so numerous that I have had little time for all my work. Glory be to God for bringing us through all our difficulties satisfactorily.

The Mother Prioress will tell you how I thank Him for the happiness He has given you. God grant it may tend to His service, for there are saints in your state of life as well as in the others, and if you are not a saint, it will be your own fault.

The only fault I can find with you is that you did not inform me of the other matter as soon as

[1] Fuente 234. The autograph, according to Fray Antonio, belonged to the nuns of Salamanca.

you heard of it,[2] for perhaps we might have taken measures that would have prevented the harm the devil has done by persuading people to believe that any harm was done. Even if all that the lady imagined had been true, considering her position she ought to have behaved differently and not to have slandered my niece so recklessly. When God judges the world, things will be made evident about which we cannot give a judgment now without offending Him deeply. After an intimate friendship of such long standing, there could have been no motive but malice for so grave an accusation. My sister is naturally so gentle that she could not be harsh with any one even if she tried, for it would be against her nature, nor have I ever detected any behaviour in her daughter that required it, for she is very quiet. To tell the truth, I have not seen them together often, but I have grieved deeply over the offences that must have been committed against God by the person who slandered Beatriz. My sister has solemnly declared that the accusation is false, and I believe her for she is not untruthful, nor has any one in the place the right to treat her so badly. People make little account of her because

[2] Beatriz de Ahumada, daughter of Juana de Ahumada, sister of St. Teresa, had been slandered by a woman whose husband was a friend of her father's and a frequent visitor at her parents' house. Although the woman retracted her calumnies, the girl suffered in her reputation. On the death of his wife, the widower offered her marriage, but she refused. St. Teresa urged her to become a nun and when she declined, the Saint said: 'Very well, Beatriz, you shall not escape me.' The miracles which happened after the Saint's death moved the niece to ask for admittance into the Order at Alba, and in course of time she became prioress of various convents, and was beloved by the nuns on account of her remarkable resemblance to their great foundress. She died with the reputation of a saint and her body remained incorrupt.

of her poverty, and God permits it in order that she may suffer in every way, for her life in this world is a real martyrdom. May God give her patience. I assure you that were the power in my hands, false as the accusation is, I would remove all pretext for it, but I can do very little. If I were of any account I could at least pray for them, but I am so wicked that it helps them no more than you see, nor has my being your servant helped me by leading you to tell me of this trouble immediately, as I said above.

You say that I am no longer on the same terms with you, but I do not know what makes you think so, for nothing that affects you fails to touch me as well, and I have helped you by words, though I could not by deeds, by telling people of your good deserts: this is the simple fact. It is your Honour who has become estranged from me, much to my surprise, though to tell the truth I deserve no better.

The Mother Prioress writes telling me you said that you had arranged with me about the dowry of the little angel[3] in her house. If so, I can only remember that you promised to leave her all your property and to give her seven hundred ducats free of charge. My wish to help you made me glad the gift was so generous, as the Father Visitor, (who was then Father Gracian), would be glad to grant the permission to receive her. I wrote to him, saying all I could to persuade him to allow us to take the child, as with the exception of Casilda, Teresita, and Father Gracian's sister, no little

[3] Antonio's daughter finally took the habit and became a nun under the name of Mariana de Jesus.

girl has been admitted into our convents, nor would I consent to it. I have not the same power now, as matters are settled by the sisters' votes since the Constitutions have been regulated. Your daughter could not take the habit until she was twelve years old, nor be professed until she was sixteen, so there is no reason why we should settle our arrangements at present. Will you kindly make provision for the payment of her board with the sisters, as now that you have other expenses you might be unable to pay when you wished. I hear that it is a very long time since you sent any money, so they might think it would be the same case with the dowry. Most certainly, if it were in my power, I should give very little trouble on the subject. May our Lord give you the peaceful life that I wish you! Amen.

Written at St. Joseph's, Palencia, on Easter Tuesday.

Your unworthy servant,
Teresa de Jesus.

CCCLXXIX

Palencia, April 24, 1581[1]

PROBABLY TO CANON REYNOSO

The choice of a house for the foundation at Palencia.

JESUS!

May the grace of the Holy Spirit ever be with your Honour.

I RECEIVED your letter and communicated its contents to Canon Salinas. The house you men-

[1] This letter, first published by P. Fidel Fita in the Boletin de la R. Acad. de la Hist., Madrid, in Oct. 1910, with a photograph of the

tion, belonging to Don Luis Asorio, which you say is in a noisy place and surrounded by poor people's dwellings, need not be discussed if you have already taken it, for, as you say, we could not change it. But I am not sure whether you have already fixed on it. If not, wait awhile, and do not decide upon the question until you have seen whether you can find another in the vicinity in a more suitable position. It would be a great advantage if we could get the houses belonging to Francisco de Burgos or Augustin de Torquemada, or others of the kind, in the Pueblo.

As I am writing this in the parlour with the Canon, I will only say that San José's cannot be founded until we have seen what house can be procured for us in the place.

The sisters will finish this.

To-day is the eve of St. Mark.

Your servant,

Teresa de Jesus.

original, was probably written to Canon Reynoso on April 24, 1581. The name of the addressee and the date are missing.

CCCLXXX

Palencia, May, 1581[1]

TO DON ALONSO VELASQUEZ, BISHOP OF OSMA, AND FORMER CONFESSOR OF THE SAINT

St. Teresa's prayers for the Bishop. Advice on prayer.

JESUS!

Most Reverend Father of my soul,

ONE of the highest graces for which I am indebted to our Lord is the wish to obey. This virtue is a great joy and comfort to me, because it was most strongly commended by Him.

The other day you asked me to pray for you. I had been careful to do so and have increased my prayers since, not reflecting on my own worthlessness but looking on it as a command from you, so I trust your Lordship will receive what seemed to be manifested to me and will accept my good will, since I am instigated by obedience.

I spoke to our Lord of the graces He has bestowed on you of which I know: the gifts of humility, charity, zeal for souls, and a desire for His glory. Aware that it was your wish, I begged for you an

[1] Fuente 111, *Escritos atribuidos*, 7. The genuineness of this letter is doubtful, as Fuente notices, for neither the diction nor the deliberate, consecutive style resembles St. Teresa's, nor is it probable that the Saint, who wrote so full an account of her spiritual state to Don Alonso Velasquez during the month of May of this year (see *Letter* 384) could have sent to the same person such an elementary instruction on prayer only a few days earlier. Fray Andrés de la Encarnacion took this letter from an old copy belonging to and signed by the nuns of Burgos, but neither this nor the autograph seem to be extant.

increase in perfection and all the virtues, so that you might be worthy of the office to which He has called you. It was made known to me that you were wanting in the foundation of these virtues, without which the edifice falls to pieces for want of solidity. Prayer with its burning lamp, the light of faith, is lacking to you; also perseverance and fortitude in prayer which destroy the obstacles to union, that is, the unction of the Holy Ghost. This is the cause of the dryness and want of union of your soul.

We must bear with the importunity of a host of thoughts and rebellious fancies, besides natural impulses caused in the soul by its want of union, and in the body by its insubordination against the spirit. Though we imagine we are free from imperfections, yet, when God opens the eyes of the soul, as He is accustomed to do during prayer, these imperfections become perfectly clear.

It was shown to me that at the beginning of prayer your Lordship should make the sign of the cross, accuse yourself of all the faults committed since your last confession, and detach yourself from everything as though you were to die that very hour. You should sincerely repent of your sins and recite the *Miserere* and then say: 'I come to Thy school, O Lord, to learn and not to teach. I will speak to Thee, though I am but dust and ashes and a miserable worm of the earth.' Then add: 'Lord, manifest Thy power in me, who am but a wretched ant!' After offering yourself as a perpetual holocaust, place either before your eyes or mind a picture of Christ crucified, gazing on Him and meditating on

one detail after the other with peace and affection of soul.

First, consider the divine nature of the Word of the Father united to the human nature, which would have no being in itself had not God given it one. Think of the ineffable love and profound humility with which God so emptied Himself, making man God by God becoming man. With what magnificence and generosity did God make use of His power, manifesting Himself to men, making them partakers of His glory, might, and greatness!

If this should arouse in you the admiration it usually excites, dwell upon it, for you ought to wonder at the sublime being so abased and the abased exalted. Look at that thorn-crowned head, and consider how dense and blind are our intellects. Beg our Lord to open the eyes of our soul and to illumine our mind with the light of faith, so that we may humbly realize what God is and what we are, and that with this lowly self-knowledge we may keep His laws and counsels, doing His will in all things.

Then gaze upon His nail-pierced hands, contrasting His generosity with our meanness, His gifts with ours.

Look upon His feet, pierced by the nails, and recall how eagerly He seeks us and how slow we are to search for Him. See the wound in His side, which reveals His heart with its intense love for us, and His longing that it may be our nest and refuge, the door by which we may enter the ark amid the deluge of our temptations and trials. Entreat Him, since He wished that His side should

be opened to testify His love for us, that ours may be opened to Him, that we may reveal our heart to Him, lay our needs before Him, and ask for and obtain a remedy.

When you pray, you should be submissive and docile, ready to follow as God leads you, trusting entirely to Him. Listen attentively to the lesson He reads you, whether He turns His back or face to you: I mean, whether He shuts the door and leaves you outside, or leads you by the hand into His palace. Remain at peace in either case. When He reproves you, acknowledge His righteous and just judgment, and humble yourself, admitting that His judgment is righteous and just. If He consoles you, consider that you are unworthy of it and admire His goodness Whose nature it is to manifest Himself to men and make them share His power and bounty. It is the greatest insult that we should doubt God's generosity in granting us favours, for He prefers to manifest His omnipotence by His mercy rather than by His justice. It would be a signal blasphemy to deny His ability to revenge insults offered Him, but a greater to deny His potency in the way He best likes to show it—by bestowing favours.

Not to be ready to yield up our understanding in prayer is to wish to teach, rather than to be taught by Him which is the object of our prayer. It would frustrate the end and intention with which we practise it.

If we call ourselves dust and ashes, we must possess their property, which is to lie on the ground. But should the wind rise it would be against their

nature not to rise, to remain in the air as long as it uplifted them, and to return to their place when it fell. So the soul which compares itself to dust and ashes must follow the same laws; must be abased during prayer in its self-knowledge; but when the gentle breath of the Holy Spirit upraises and wafts it into the heart of God, there sustaining it and revealing His goodness and power, it must enjoy these mercies thankfully since He loves it so deeply, pressing it to His breast as a loving bridegroom caresses his bride.

It would be very rude and ill-bred of the wife of a king, drawn by him from the lower classes, to refuse to come to his court on the day he wished. Holy Scripture tells us how deeply Queen Vasthi offended her husband by such conduct. Our Lord is wounded by souls' avoiding His presence for He declares that 'His delights are to be with the children of men.' (*Prov. viii.* 31). If all men withdrew from Him, God would be deprived of His delights. Though done under the pretext of humility, it would be indiscreet, discourteous and, in a way, contemptuous to refuse what He offered. How foolish of a person not to take what is offered when he needs it to support his life!

I said that you must resemble an earth-worm whose nature it is to grovel on the ground, abject, subject to its Creator and to creatures, never asserting itself though trampled on or pecked at by the birds. To be 'trampled on', means when, during prayer, the flesh rises against the spirit and with a thousand tricks and restless motions represents that many other occupations would be more useful, such as

helping other people, preparing a sermon, or performing the duties of our state of life. To this it may be answered that our own need is the first and greatest obligation, that perfect charity begins at home, and that, to do his work well, the shepherd must stand on the highest ground to watch his flock lest wild beasts attack it. Now, this high place is prayer.

I used the comparison of an earth-worm because, though the sparrows peck it, it does not rise from the ground or forfeit the obedience and submission owing to its Creator which enjoin that it should remain where He placed it. So man must not move from where God placed him: that is, in prayer, though the birds, that is, the devils, may peck and molest him with the importunate fancies and thoughts and restlessness caused by them at such times. The evil one rouses the imagination, dragging it hither and thither, and through the imagination he reaches the heart. Our prayer produces no small results if we suffer these annoyances and importunities patiently. To do this is to offer oneself as a holocaust in which the sacrifice is entirely consumed in the fire of temptation, nothing being left of it. To remain in prayer without gathering anything from it is not loss of time but a great gain, for we are toiling without self-interest, solely for the honour and glory of our Lord. It may seem to you now that you labour in vain, but it is not so. You are like sons who work on their father's estate: they are not paid every evening but receive the whole of their wages at the year's end.

It strongly resembles the prayer in the garden

in which our Lord Jesus Christ besought His Father to deliver Him from the bitterness and difficulty of overcoming His human nature. He did not ask to be delivered from His sufferings but from His repugnance to them. Christ asked, as regards man's lower nature, that the strength of the spirit might be communicated to the flesh, making it as prompt to force itself to suffer as was the soul. He was told that this was not expedient but that He must drink the chalice, must overcome the cowardice and weakness of the flesh, to teach us that though He was true God, He was true man, since He felt the penalties of human nature like the rest of mankind. Anyone who gives himself to prayer must work hard, like the ant, which, as it does not grow tired of storing in times of plenty for cold, wet weather, does not die of hunger like improvident insects. We must make ready against the violent tempests of death and judgment.

We must wear our wedding-clothes, our holiday clothes, for prayer: those for rest and not for work. Everyone tries to dress better on festivals, spending money on garments, which he thinks well laid out if they look fine. No one becomes learned or a courtier cheaply, or without serious effort: nor can we become heavenly courtiers or learned in divine matters without giving time and labour of soul.

I will say no more to your Lordship except to beg pardon for my audacity. Though this letter may be full of mistakes and nonsense, it is through no want of the zeal due to you from a faithful sheep of your flock who commends herself to your holy

prayers. May our Lord have you in His keeping and grant you an increase of grace.

Your Lordship's unworthy servant and subject,
Teresa de Jesus.

CCCLXXXI

Palencia, May 22, 1581[1]

TO THE VEN. MOTHER ANA DE SAN AUGUSTIN, FOUNDRESS OF THE CONVENT OF VILLANUEVA DE LA XARA

The Saint congratulates her on Father Gracian's being appointed confessor to her convent.

Jesùs be with your Charity and have you in His keeping for me, and make you as holy as I wish. Amen.

I AM very glad to hear from you and Fray Gabriel that both of you pray for me: God grant you may not forget it. I am not sure whether you love me as well as I love you, nor whether you are not imposing on me and Fray Gabriel; so take care what you do. God forgive you, for I assure you that your letters please me more than you think possible. Be sure not to give up writing, and tell me how you get on with Fray Gabriel, for I am convinced that our Lord brought him back to Villanueva de la Roda on your account. I wished for it very much and should be glad if he were made prior again,[2] so as to ensure his remaining. However, God willing, I think he will stay in any

[1] Fuente 327. Vol. VI. Letter 60, first ed.

[2] Fray Gabriel de la Asuncion was again made Prior of la Roda.

case and be as useful to the community as though he were prior, for such love as he bears your community is bound to show itself. I will do my best to prevent his being moved elsewhere, as I like him very much and should sincerely regret his leaving.

When you see him, say that Sister St. Bartholomew begs him to pray for her and is very glad that his Reverence does not forget her: she asks for the charity of his prayers as she gives him hers, poor and miserable as she is. She begs the same kindness of you. Do not forget it for you owe her much, and are great friends. Abide with God, and may His Majesty make a great saint of you.

Palencia, the day after Trinity Sunday.

Your Charity's servant,

Teresa de Jesus.

CCCLXXXII

Palencia, May 24, 1581[1]

TO FATHER GRACIAN, VALLADOLID

The Saint feels hurt at his leaving Palencia instead of accompanying her to Soria. Vocation of Juan Diaz. His manuscripts of Blessed John of Avila's sermons. St. Teresa's loneliness.

JESUS!

May the Holy Ghost be with your Reverence, my Father.

NOW do you not see how short a time my happiness lasted? I was longing for the journey

[1] Fuente 338. Letter 41, Vol. iv. first ed.

and expected to feel sorry when it was over, as has happened before when I had the travelling companion to whom I was looking forward.[2] God be praised! for I seem beginning to be weary already.

I own to you, my Father, that, after all, the flesh is weak, and it grieved me more than I liked, for I was very sad. At least, your Reverence might have stayed until you saw us established in our convent, for a week sooner or later could have made no difference to you. I am extremely lonely here: God grant that he who hurried you away may manage our affairs better than I expect. God deliver me from such haste! Father Doria will find fault with us afterwards.

To tell the truth, I cannot write well now for I feel little taste for letters. My only relief is from the fear I might have felt, indeed, I *did* feel it, lest this *Sancta Sanctorum*[3] should be injured. I assure you that I am strongly tempted on this point. Instead of that, let all the rain fall on me—and it does rain in torrents.

This last downpour has hurt me, and everything will be distasteful to me, for in truth the soul suffers when one who governs and comforts it is absent. May all this render service to God, and then we cannot complain, however keen the pain.

You must know that when your Reverence was here, I said nothing to you about the affair of Father Juan Diaz, thinking that, if I waited until your

[2] St. Teresa had expected that Father Gracian would remain at Palencia and accompany her to Soria, instead of which he left to found the college at Valladolid, appointing Father Doria as her companion in his stead.

[3] *Ese Santa Santorum*. The Saint's name for Father Gracian.

return, I should have had more time to pray about it. It has weighed on my mind heavily ever since I knew you would not come back, as he begged me earnestly to speak to you on the matter, and came to see me for no other reason. The fact is that he has almost made up his mind to change his state of life and to enter either our Order or the Society. He says that he has lately felt more inclined towards the Discalced, and asks us to advise and pray for him. I think, as I told him, that he would do well to join us if he perseveres, otherwise it would do great harm by discrediting the books he is bringing out.[4] That is my opinion, though I feel the more reassured about it because he has served our Lord faithfully for many years: in fact he will suffer in many ways and will end well if he takes either course.[5]

He promises to give all the manuscripts of the Maestro John of Avila to whichever place he enters. If the whole of these works are like the portion he gave me to read, the publication of these sermons would do great good to people who are not as learned theologians as your Reverence. Juan Diaz would set a good example wherever he was, but there is much to be said for and against the change. I will consult Father Nicolas about it. I mention it now in case Father Juan Diaz should not have

[4] Father Juan Diaz was a disciple of Blessed John of Avila, whom he accompanied on his missions, and whose works and letters he published at Seville in 1596, after the death of Blessed John. Father Diaz obtained permission from Rubeo, in 1574, for the foundation of a convent and priory at Almodovar del Campo. The latter was erected, but not the convent. Father Diaz died as a secular priest.

[5] The Spanish runs: 'En fin, se ha de sobrellevar en muchas cosas; el acabaria bien en asentar en una.'

spoken to you about it: will you let him know that I have told you or he would have good reason for complaint. Pray for him, and as you know him better than I do, you will see what had best be done. Let me hear the result, that is, if you can find a messenger, for even this difficulty will be added to our troubles.

I enclose the letter from the Bishop of Osma and a paper drawn out by me in answer: I had no time for more. I do not think you ought to have gone to Alba without Father Nicolas who would have been able to unravel all the complications and perplexities of the legacy left by the benefactor. As your Reverence was able to do no more for us, it was very kind of you to send him here because we required some one who was not young and who could speak and act with dignity.

O my Father! Thank God for having given you such charming manners that no one else seems to fill your place. Oh, how everything wearies poor Laurencia![6] She earnestly begs your Reverence to pray for her and says her soul finds neither rest nor solace from any one but God and from some one who understands her as your Reverence does. All else is a cross no words could exaggerate. Sister Saint Bartholomew has been very sad ever since you left: she entreats you to pray for her.[7] Give

[6] The Saint herself.

[7] After St. Teresa's death, the party of *Zelanti* among the friars, led by Nicolas Doria, accused Father Gracain of self-indulgence and of introducing relaxation, and he was blamed for preaching too often and neglecting his duties. The rumour was spread that St. Teresa had told Fray Nicolas she wished Father Gracian would conduct matters in a more religious spirit, and that he, Fray Nicolas, would have to set them right. This is hardly compatible with this letter in which the Saint

us your blessing and commend us much to His Majesty. May He guard and direct you. Amen.

You must know that the nuns of Valladolid stand strangely in awe of their Prioress and are accustomed to mention nothing about their community to the superiors of the Order. The help the sisters are given by the students should be inquired into.

The unworthy servant and daughter of your Reverence,

Teresa de Jesus.

CCCLXXXIII

Palencia, May 29, 1591[1]

TO FATHER GRACIAN, VALLADOLID

That the nuns were to enter their convent next day.

JESUS!

May the grace of the Holy Spirit be with your Paternity, my Father.

I AM tired and it is late at night, so I will only say that the Bishop called here yesterday, and to-day has arranged that the procession shall be made to-morrow, which is no small concession. It is to take place in the afternoon with all possible solemnity. We shall go from here to San Lazaro. The canons will not celebrate the Octave there, but will only take the Blessed Sacrament to our

begs Father Gracian to take care of his health and moderate his penances. (B. Z.)

[1] Fuente 339. The autograph is in the monastery of las Huelgas, Burgos.

convent. I think we shall enter St. Clare's church on our way. All would be right if only my Father were to be there: as it is, I do not know what I can say about it.[2] They came this morning from Soria to fetch us, but I think they must wait until Monday. I am in good health. The Bishop remained here all yesterday afternoon: his wish to help us is a favour from God. May His Majesty be with your Reverence! Remember me to Father Juan Diaz.

The nuns beg for your prayers. Father Nicolas and I are well; he preached us a good sermon to-day. I enjoy the society of Fray Juan de Jesus; I love him whenever I witness his affection for you. Do not be cold to him, for a true friend is precious in these days.

The servant and daughter of your Reverence,
Teresa de Jesus.

Sister Isabel de Jesus is taking this letter to you:[3] will you have the charity to be very kind to her.

[2] On Tuesday in Corpus Christi week the nuns entered their convent at the hermitage, from which the image of our Lady was borne to meet them. St.Teresa, the Bishop, and Canon Reynoso walked next to it and all the church dignitaries, municipal bodies, religious Orders and most of the citizens, bearing lighted candles, followed to the sound of music. Father Gracian, who had travelled all night to be in time, was among them. The Blessed Sacrament was taken from the parish church of San Lazaro. Santa Clara was a convent of Franciscan sisters. (*Found.* xxix, 23, and notes.)

[3] For some unknown reason, St. Teresa did not keep Isabel de Jesus as prioress but sent her back to Salamanca where she became prioress later on.

CCCLXXXIV

Palencia, May, 1581[1]

TO DON ALONSO VELASQUEZ, BISHOP OF OSMA

State of the Saint's soul. Its peace. Cessation of imaginary visions. Locutions. Presence of the Blessed Trinity in the soul.

JESUS!

OH, that I could make your Lordship understand clearly the quiet and peace my soul has found!...[2] The soul feels such certainty of the fruition of God that it seems to have been given possession of it already, though the joy is withheld. It is as though, by documents drawn out in due form, a person were assured of receiving a large property and its revenues by a certain date, but until then has nothing but the prospect assured to him.

[1] This relation, given by the Burgos edition from the two large fragments belonging to the convent of Santa Ana, Madrid, was written in the form of a letter dated Dec. 29, 1581, addressed to Don Alonso Velasquez, Bishop of Osma. It is given as a letter by Fuente, (no. 336), also in the first edition of the correspondence published at Brussels in 1647. It is the last written account of St. Teresa's soul and corresponds to the seventh mansion of the Castle. It was written at Palencia, where, after making a foundation on Dec. 29, 1581, she remained until the end of May, when she went to Soria, a town in the bishop's diocese, to found a convent there. Since the time when, as canon of Toledo, Don Alonso Velasquez had become the Saint's confessor, she declares that she had felt a sincere affection for him, and his reverence for her was so deep that when she arrived at the city, he went out to meet her with great solemnity, accompanied by his Chapter and the citizens. When she approached him to receive his blessing, he knelt before her for her benediction. (Declaration of Ven. Anne of Jesus.)

[2] Castle, M. VII, ch. 11, 3-5

My soul is so grateful that it does not wish for the fruition now, believing that all it deserves is to serve God even at the cost of severe suffering. Sometimes it feels that it would be making but a small return to Him Who gives it this possession if it served Him until the end of the world. In fact, to a certain degree, it is no longer subject to the miseries of the world as it was formerly, for though it suffers more, the pain only seems to touch its garments. The soul, being like a lord enclosed in his castle, does not lose its peace. Yet this security does not prevent its feeling a great fear of offending God or a care of avoiding all that might impede its serving Him; in fact, it is more circumspect than ever. But it is so forgetful of its own interest that it hardly seems to exist, so oblivious is it of self. Its sole care is for the honour of God, the perfect fulfilment of His will and furtherance of His glory.

At the same time, I seem more careful as regards my health and body and less mortified respecting my food and penances; this is not the case with my desire for mortification, which appears to have increased. My one aim in this is to serve God better in other ways, and I often offer Him, as a great sacrifice, the care of my body, which wearies me exceedingly. Sometimes I prove myself by performing some penance, but as far as I can judge, I could not do more without injuring my health, and my superiors' orders stand in the way. There is probably much self-love in this and in my wish for health, yet I feel that it would please me better if I could practise mortifications. They used to be a joy to

me, for I felt that then, at least, I was doing something and giving a good example and I did not suffer the trial of rendering God no service. Will your Lordship consider what is the best plan to follow.

The imaginary visions have ceased but the intellectual vision of the Three Persons and the Sacred Humanity are continual: it appears to me to be a vision of a very high order. I think that I clearly perceive now that my former visions came from God in order to prepare my soul for its present state. God, seeing how miserable and how weak I was, led me in the manner I required. Still, in my opinion, such favours, when they come from Him, are to be very highly prized. Interior locutions continue, as our Lord gives me advicè when required. But for that, we should have committed a great blunder in Palencia (where I am now), although there would have been no sin in it.[3]

The acts and desires do not seem so keen as they were. Great though they are, my wish that the will of God may be done and that what will render Him greater glory may be accomplished far surpasses them. As the soul is convinced that His Majesty knows what is expedient, and it cares nothing for self-interest, these desires and acts soon cease. I do not think they are strong. This makes me fear sometimes lest my soul should have become dulled and that I am doing nothing because I perform no penances, but the doubt does not disturb and grieve me as it used to do. As for acts of desire

[3] This relates to taking the hermitage of Nostra Señora de la Calle for a convent at Palencia. (*Found.* xxix. 11 sqq.)

for suffering and martyrdom, and for the sight of God, they are weak, and as a rule I cannot make them. I seem to live to eat and sleep and to avoid pain, and even this does not grieve me, except that occasionally, as I said, I am afraid that I am being deluded. But I cannot believe that, for as far as I know, I am not dominated by attachment to any creature nor to all the bliss of heaven, but only by love for this God of mine. This love does not diminish: indeed, I believe it increases with the longing that all may serve Him.

But one thing astonishes me: I have also lost the excessive and interior grief that used to torment me when I witnessed the loss of souls, or doubted whether I had not offended God; yet it seems to me that I desire as strongly as ever that He should not be sinned against.

Your Lordship must know that in all these matters, in the present as in the past, I can do no more, nor is it in my power to serve God better—yet I could if I were not so wicked!—But I assure you that if I strove hard to wish for death, I could not, nor could I make my former acts, nor feel the grief at offences against Him, nor the excessive fear of delusions that beset me for so many years. I no longer need to consult theologians or to speak on the subject to anybody at all. I only want to satisfy myself as to whether I am on the right road and can do some work.

I have discussed this point as I did the others with Fray Domingo,[4] the Maestro Medina,[5] and

[4] Fray Domingo Bañez.

[5] Father Medina, who had died on Dec. 30, 1580.

some fathers of the Society of Jesus.[6] Your Lordship's opinion will be the last I shall seek because of my great reliance on you. Consider it carefully, for the love of God.

It is still made known to me that the souls of some of those connected with me go to heaven when they die, though I do not learn it of others.[7]

How solitary I feel at the thought that the meaning of which I spoke cannot be applied to Him Who sucks the breasts of my mother![8] The flight into Egypt.

I am at peace, and joys and sorrows have little power to rob me for long of that presence of the Three Persons of which it is quite impossible to doubt. It seems clearly the experience of which St. John speaks—that God will make His dwelling in the soul,[9] not only by grace, but because He wishes that His presence should be felt. This brings with it benefits too great for words, especially that of being in no need to search for reasons to know that God is there.

This is habitual, except when I am very ill. Sometimes God seems to wish me to suffer without any interior consolation, but never, even in its first movement, does my soul shrink from the accomplish-

[6] During 1580, St. Teresa had met Father Baltasar Alvarez at Toledo, and Father Ripalda at Valladolid. (*Found.* ch. xxix.)

[7] This alludes especially to the Saint's vision of her brother Lorenzo at Segovia, when he died near Avila. See note to letter of June 19, 1580.

[8] These two lines are written from the bottom to the top of the margin. St. Teresa put an upright line—her equivalent for a full stop—before *La ida*... It was formerly printed as one sentence with the last. The bishop declared that he understood her meaning.

[9] St. John xiv, 23. In Spanish the word for 'dwelling' is *morada*, which is used as the second title of *The Interior Castle*—*Las moradas*.

ment of His will within it. This conformity to H will so dominates me that I do not wish for either death or life, except that, perhaps for a short time, I long to see God. Then my soul realizes so vividly the presence of the Three Persons within it as to dissipate the pain of absence, and if it is His choice, I desire to live in order to serve Him longer. If, by my intercession, I could cause some soul to love and praise Him more even for a little while, I should prefer it to being in the glory of heaven.

Your Lordship's unworthy servant,
Teresa de Jesus.

JESUS!

May the grace of the Holy Spirit be with your Lordship.[10]

CCCLXXXV

Soria, June 16, 1581[1]

Prefatory note.

St. Teresa left Palencia towards the end of May, taking with her Catalina de Cristo as prioress, and made the foundation (her fifteenth) at Soria on June 3. (*Found.* ch. xxx). Beatriz de Veamonte sent a coach and her chaplain to fetch the nuns, and the bishop delegated a chaplain and a constable. The latter was of so dignified a mien that when he entered the towns on the journey, wand in hand, walking in advance of the nuns, the people exclaimed: 'Poor things, they are being taken before the Inquisition.' Cardinal Quiroga had given verbal permis-

[10] In the autograph, these words come after the signature as though the Saint intended to write a letter; perhaps this may be owing to the pieces not having been joined together in their right order.

[1] Fuente 340. The autograph is venerated at Cadiz Cathedral. (Fr. A.)

sion for the foundation at Madrid if an income could be promised. This was now assured, but his anger at the resolution of his niece, Elena de Quiroga, to become a Carmelite made him withdraw the leave. He probably thought the Saint had persuaded her to take the step.

TO H.E. CARDINAL GASPAR DE QUIROGA, ARCHBISHOP OF TOLEDO

The Saint reminds him of his promise to authorize a foundation at Madrid. Vocation of his niece Elena de Quiroga.

JESUS!

May the grace of the Holy Spirit ever be with your Eminence.

I HAVE been awaiting an answer from your Eminence to a letter which they tell me was delivered to you during Holy Week, or a little later. It contained an appeal for a licence to found a convent in Madrid. Your Eminence had already told me that you approved of the plan but deferred granting me permission on account of an obstacle which our Lord has now removed. Your Eminence may perhaps remember promising me that, if this difficulty were overcome, you would grant me the favour, therefore, relying on your word, I have already arranged for the foundation which could be more easily made before His Majesty returns to Madrid, as houses would be cheaper.

I am now at Soria where we have founded a convent, as the bishop of the place sent for me; thank God, that affair has been settled most satisfactorily. I do not wish to leave this town until your Eminence has granted me the permission for

which I ask, as I should have to travel many leagues out of my way, and, as I mentioned to your Eminence, there are several people expecting the foundation at Madrid who are suffering severely through the delay. As your Eminence always helps those who are striving to serve our Lord, and as this project would render Him service and greatly benefit our Order, I entreat your Eminence not to defer the authorization any longer, if you approve of the plan.

My señora, Doña Elena, keeps to her resolution, but that will avail her little until your Eminence gives your consent. She is so holy and detached from everything that they tell me she would like to enter the convent at Madrid—to own the truth, with the hope of seeing your Eminence from time to time, at which I am not surprised. I, too, always feel the same desire; I pray specially to our Lord for your Eminence every day, and make the nuns of our Order do the same. May He be pleased to hear us and to preserve you for many years, granting you the increase in sanctity for which I ask Him! Amen.

Written in the Carmelite convent of the Trinity, at Soria, June 16.

The unworthy servant and subject of your Eminence,

Teresa de Jesus.

CCCLXXXVI

Soria, June 16, 1581 [1]

FRAGMENT OF A LETTER TO MOTHER MARY OF ST. JOSEPH, PRIORESS OF SEVILLE

Injunctions to take care of her health.

... Be good enough not to trust to your being stouter, and to take care of yourself. I strictly enjoin Mother Juana of the Cross, the Mother Subprioress, and San Francisco to look after you well and to let me know if you are imprudent. The Father Provincial has given me another patent containing more powers, by virtue of which I command you to do whatever your health requires and to obey the orders of my dear Sister Juana of the Cross. Both of you are to give me an account of it, and your penance would be to have no more letters from me. We do not wish you to do penance just now; but ask you not to inflict it on all the nuns by your illness, also to obey me, and not to kill me, for I can say with truth that I should not feel the loss of any other prioress as I should yours. I cannot tell you why I love you so much. ..

[1] Fuente 341. The beginning and end of this letter are missing. In 1588, the autograph was at Evora. (Fr. A.)

CCCLXXXVII

Soria, June 27, 1581[1]

TO FATHER GRACIAN, SALAMANCA[2]

Plans about foundations altered. Charming situation of the priory at Tormés.

Jesus be with your Paternity, my Father, and give you an abundance of Their love.[3]

IF I must go to Avila now and the other project is to be abandoned, in all likelihood it will be abandoned for ever. It seems to me that if Fray Gregorio is there, and I am made prioress, St. Joseph's could do without my presence for a few months.[4] I heartily wish your Reverence were living nearer when such questions have to be decided. God grant this letter may reach you soon. Your Reverence's answer cannot come *via* Avila. Father Nicolas tells me he will find a special messenger, or it could be forwarded *via* Palencia and Valladolid, though letters reach me slowly by that route.

[1] Fuente 342. The autograph is in a silver reliquary in Saragossa cathedral.

[2] Father Gracian was at Salamanca, where on June 1 he had founded the college of St. Lazarus. He was also seeing to the printing of the friars' Constitutions.

[3] St. Teresa used the plural pronoun and was evidently invoking the blessing of the Blessed Trinity.

[4] The community of St. Joseph's had become relaxed, chiefly on account of Father Julian's granting dispensations too easily. It was also very poor, for as soon as people knew of the very small annuity left to it by Francisco de Salcedo, they ceased to give any alms. Even had the sum been paid, it would only have purchased the daily collation, but up to this date, none of it had come to the nuns. Fray Gregorio wished to become confessor to the house. St. Teresa was made prioress of St. Joseph's in September, much against her will.

Do not fail to send an answer by both means.

God grant your health is good for it is hard to be in such bad lodgings in the hot weather. I envy your nearness to the river. The site always seemed to me a good one, at least for a beginning. The heat here is excessive at times, especially while I am writing this, but the nights and mornings are cool. All the nuns are well. The prioress does her duty extremely well,[5] as does the señora.[6] May God prosper the convent, for the foundation seems a success: and may He preserve your Paternity to us. Amen.

To-day is June 27. Written at the convent of Soria.

Teresa de Jesus.

[5] Catalino de Cristo (de Balmaseda), whose mother had died while she was a child, was trained by her father with the greatest severity. Lest she and her sister should be perverted by the sect of Illuminists then teaching in Castile, he would not allow his daughters to learn to read or write or to leave the house except to attend early Mass. After his death, Catalina spent her life in doing penance and helping the poor. St. Teresa received her as a postulant at Medina in 1571. Catalina had great difficulty in learning to read Spanish and could not recite Latin at all. When Father Gracian objected to her being made prioress on this account, the Saint replied: 'Silence, my Father; she is a saint: that suffices to make her an excellent prioress.' Catalina had resolved to be professed as a lay sister and was only persuaded to relinquish her desire by Fray Pedro Hernandez. Led by her example of prayer, penance, and love of hard work, the community at Soria made rapid progress. In 1583 she founded a convent at Pampeluna and one five years later at Barcelona. She died after a fervent life and great suffering in 1594. St. Teresa's last letter is addressed to her.

[6] Beatriz de Veamonte, the foundress, made a handsome present of money to the convent in addition to the annuity. She helped to found the house at Pampeluna and took the habit there, at the age of fifty, under the name of Beatriz de Cristo. After a saintly life, she died in 1600. The community still occupy the house she gave them at Soria.

CCCLXXXVIII

Soria, June, 1581[1]

FRAGMENT OF A LETTER TO FATHER GRACIAN, SALAMANCA

The plague at Seville. The Saint tries to find some funds for the foundation at Salamanca.

. . . I am glad the affair was so successfully arranged in Andalusia, although a visit from you will be required in the winter when the plague is over. I was happy to hear from Casademonte that it has quite disappeared from Seville.

You could not believe how I long to send you plenty of money now you are in such dire poverty, and really all the communities ought to come to the aid of your house, as it is most useful to the Order.[2] I am concocting all kinds of plans, but do not know what the result will be—very small, I expect.

The heat here is extreme. Be careful when you go out to inspect the buildings, for the sun is scorching.

Your Reverence's daughter and subject,

Teresa de Jesus.

[1] Fuente 344. During the eighteenth century, the autograph belonged to Doña Manuela Palacios, Madrid.

[2] The Discalced Carmelites of the College of Salamanca were famous for their expositions of the works of St. Thomas, which were called *Salmaticenses*.

CCCLXXXIX

Soria, June 30, 1581[1]

TO THE LICENTIATE RUIZ DE LA PEÑA, ROYAL CHAPLAIN, AND ALMONER, ALSO CONFESSOR TO CARDINAL QUIROGA

The Saint clears herself of the charge of having persuaded Elena de Quiroga to become a Carmelite, against Cardinal Quiroga's wish.

JESUS!

May the grace of the Holy Spirit be with your Honour.

THE very day after I had despatched a private messenger who had brought me a letter from Doña Luisa, your letter arrived. I am very sorry, as I should have liked to answer you at once, and since there is no regular carrier here, I do not know when my reply will be sent off. I hope it will be soon, so that you may understand clearly how little I am at fault—or rather, that I am not at fault at all. This is so true, that it is only out of respect for the near relationship between the lady you mention and the Cardinal that I have not told his Eminence of the efforts I have made to prevent her entering any of our convents.[2] If Father Baltasar Alvarez, the

[1] Fuente 345 The autograph belongs to D. V. de Ovalle, Astorga. (Fr. A.)

[2] Elena de Quiroga, widow of Diego Villaroel, arranged a marriage for her eldest daughter and was so anxious to fulfil the vow she had made in 1567 to enter the convent at Medina that, when her little boy died, she exclaimed that God was removing, link by link, the chain which held her to this world. In October of this year, with Cardinal Quiroga's permission, she finally entered at Medina, her daughter being already there. She became prioress at Toledo later on, but was deposed

former Provincial of the Society of Jesus in this province, were alive, he could bear witness of the truth of what I say. I begged him to persuade her to renounce her intention, as she put more confidence in his opinion than in any other, and he promised me to do so.

I have opposed her design for many years, and believe me, I did so not because his Eminence objected to it, but because I dreaded lest we might have the same trouble as we had with another widow who entered one of our convents, leaving her daughters in the world[3]—though it was not by my will that she was received as I was far away at the time. I assure you that the ten years since she entered have been full of uneasiness and severe trouble, though she serves God fervently. But, as she did not keep the order in her duties that charity required, I think that God has allowed her, and the nuns as well, to suffer for it. I have so insisted on this point in our communities that I know for certain that the Prioress of Medina[4] is greatly distressed whenever there seems any prospect of Doña Elena's wish being realized. This being so, it is evident that the charge brought against me to the contrary is an invention of the devil.

Our Lord usually gives me grace to rejoice when slanders are brought against me, and I have suffered from no small number during my life, but this one really pained me, for it would have sufficed had I

for resisting the efforts to alter St. Teresa's Constitutions. She died at Medina in 1596 with the reputation of a saint. (*Œuvres* iii, 367).

[3] Ana Wastels, a Fleming, who had taken the habit at Avila during the Saint's absence.

[4] Mother Alberta Bautista.

owed gratitude to his Eminence merely for allowing me to kiss his hands when I was at Toledo, without his having shown me repeated kindnesses and favours, many of which he thinks are unknown to me. When once I knew his wish about the matter, never, while in my right mind, would I consent to the plan. It is true that sometimes, when I was raising objections to her entrance, the señora wept so bitterly that I may have spoken some encouraging words to soothe her grief, which she must have thought meant that I wished her to enter our Order, though I cannot remember distinctly what I said.

I certainly love her dearly as indeed I ought, so that setting aside what affects us Carmelites, I am anxious that all her wishes should be realized, even though, for my sins, the plan I speak of should be carried out. The prioress of this convent,[5] who came from Medina, told me yesterday that Doña Elena, who is very intimate with her, declared that she had made a vow to enter our Order when possible, but that if she were convinced she would serve God better by remaining in the world, she would do so. It appears to me that as she has her children to establish and her daughter-in-law is very young, she cannot become a nun. If you think well, will your Reverence kindly explain the nature of her vow to his Eminence. As some of the theologians she consulted have made her feel undecided, a word would suffice to one in her state of mind.

Had I received your letter before reading one which came from Doña Luisa, I should have been

[5] The Venerable Catalina de Cristo.

deeply wounded, but she told me his Eminence was now convinced that I was not to blame. God be praised for such a favour as his having learnt the truth without my knowledge, for in all my life I should never have thought of excusing myself, being wholly innocent of the fault. I kiss your hand for telling me of it, which I consider marked kindness on your part and a fresh obligation to remember you more fervently in my poor prayers, though hitherto I have never forgotten you.

As regards the permission to make a foundation in Madrid, I begged his Eminence to grant it because I thought it would give glory to our Lord and on account of the urgent entreaties of the Discalced friars and nuns who say that it is most important for our interests that we should have a house in the capital. However, as his Eminence stands in the place of God, if he disapproves of the proposal, I shall feel no regret but shall believe it will render God greater service, as the plan will not have failed through my having recoiled from the trouble—and I can assure your Honour that every foundation involves immense labour.

But I should feel very deep regret if I thought his Eminence were not perfectly satisfied of the falsehood of the charges brought against me, for I love him sincerely in our Lord. Though it matters nothing to him, it would be a comfort to me to know that he understands the affair, for neither does it matter to our Lord whether we love Him, yet it is the only thing that contents Him because, if that love exists, it shows itself in deeds and in the effort to conform to His will. I cannot

serve his Eminence by my deeds, but only by never consciously opposing his will. Do not forget me in your holy sacrifices for we made that compact together. As the Mother Prioress of Toledo will tell you all about my travels, I will say nothing about them. My health is better than usual at Soria; I am always very glad to hear that his Eminence is well. May His Majesty grant you health and the sanctity I ask for you! Amen.

From the convent of the Trinity, Soria, on the last day of June.

Your Honour's unworthy servant,
Teresa de Jesus.

CCCXC

TO THE LICENTIATE RUIZ DE LA PEÑA, CONFESSOR TO CARDINAL QUIROGA, TOLEDO

The theologian, Fray Diego de Alderete, decides against the entrance of Doña Elena into Carmel.

JESUS!

May the grace of the Holy Spirit be with your Honour.

I ANSWERED your despatch a few days ago, but my letter will travel by such a roundabout route that perhaps this may reach you first. As I dare not address his Eminence so often, much as I should like to, I beg you to tell him that since he last heard from me I have had an interview with the Prior of the Dominicans of Soria, Fray Diego de Alderete,

[1] Fuente 346.

in which we fully discussed Doña Elena's affair. I told his Paternity that when she left me after visiting me a few days ago she was more scrupulous than ever about fulfilling her vow. His Paternity is as averse as I am to her entrance, and I can say nothing stronger than that. After I had told him of the troubles that might result, which are of a kind that I greatly dread, he decided that it would be far better for her to remain at home; that as we do not wish to receive her, she is freed from her vow of entering our Order which only obliged her to seek admittance. This was a great comfort to me as I was not aware of it.

This father has lived at Soria for the last eight years and has the reputation of being very holy and learned, and this was my impression. He lives a very austere life. I had never seen him and was most happy to make his acquaintance. This is his opinion on the matter, and as I and all the nuns at Medina are fully determined not to receive Doña Elena, she should be told that she will never become a Carmelite, so that she may be at rest about it, for as long as she is not spoken to decisively, she will always feel uneasy. The Prior agrees with me that she would not be rendering service to God by deserting her children, but he said he had been told that Doña Elena had received the approbation of so learned a theologian that he dared not gainsay it. His Eminence need feel no more anxiety about the matter as I have given orders that, even should he accord permission, Doña Elena is not to be received into the Order, as I shall inform the Provincial. Will you therefore tell the Cardinal as much as you

think well, so that he may not be fatigued by too long an account, and will you kiss his hands for me.

May God preserve you to us for many years, and give you such love for Him as I wish and ask for you!

Soria, July 8.

Your unworthy servant,

Teresa de Jesus.

CCCXCI

Soria, July 13, 1581[1]

TO DON JEROME REYNOSO, CANON OF PALENCIA

Reasons why it would not be well to make the foundation at Burgos immediately. Affairs of the convent at Palencia.

JESUS!

May the grace of the Holy Spirit be with your Honour.

YOUR letter was a great comfort to me; may our Lord reward you for it. It did not seem to me a long one (as I very much wish this letter of mine could be) but messengers leave here so rarely that we are obliged to write a number of letters at once; I think it would be better to be where there was a regular courier. However, when God wishes us to suffer, it is useless to run away.

[1] Fuente, 348. The autograph was in the Jesuit novitiate, Villagarcia de Campos.

If you will ask the Prioress Inés de Jesus to show you what I wrote to Catalina de Tolosa,[2] you will learn the public reasons why I am not going to Burgos to make a foundation there. I will explain the private ones to you and the Mother Prioress, as you say you wish to know the cause of my decision, which you have the right to ask.

If it were a matter that affected the whole Order such as the erection of a separate province, all the obstacles might be overcome though there are many, which I will not enumerate for want of time: or if it were but another day's journey, that might be undergone; but I can see no reason for taking a journey of so many leagues on my own risk, as the Order is not in such straits as to be in need of the foundation.

Since I have been here, two more foundations have been proposed to me, one at Ciudad-Rodrigo, the other at Orduña, which I think I shall also refuse. To trust to what the Archbishop might do is not feasible in my opinion, for without being suspicious, we have cause for misgiving.[3] Though he

[2] Catalina de Tolosa, a rich widow of Burgos who was anxious that the Discalced Carmelites should found a convent there. She became a foundress. Two of her daughters were nuns at Valladolid and two at Palencia and she herself entered at Burgos later on. (See *Found.* ch. xxxix.)

[3] St. Teresa declares that in 1580 the Archbishop of Seville, Cristobal Vela, had told the Bishop of Palencia that he willingly gave permission for the foundation at Burgos. Although he was a native of Avila and had witnessed the foundation of St. Joseph's, he now drew back and left her without any definite support. (*Ibid.* 2 and 5). Canon Juan Alonso had been sent by the Bishop of Palencia to Burgos to negotiate with the Archbishop. The latter gave the greatest possible trouble by his vacillating, dilatory conduct. The Bishop of Palencia was Alvaro de Mendoza, who as Bishop of Avila had been the protector of St. Joseph's in the struggle for its foundation.

witnessed the great good that resulted at Avila after the disturbances that took place at the foundation of our first convent there, he declares that he remembers well what took place and feels obliged, in his position, to prevent the recurrence of such troubles. This is the account given me by Canon Juan Alonso. What can we hope for from him? He fears things that perhaps may never happen, and if the devil were to instigate serious disorder, it is evident that the Bishop would refuse permission, and I should be blamed for great imprudence in having moved in the matter. He also told one of the fathers of the Society that the city had not given its consent to the foundation, and that until we had that and an income, he would by no means grant us the licence. Two persons whose word is reliable have told me that he is naturally very timid; if so, we should only increase his misgivings, and after all he would do no more than he has done. As there is no question of offending God, he ought, like the Bishop of Palencia, to have braved everything.

Now, my Father, I have told you my reasons. If the plan is to be carried out and the consent of the municipality must first be obtained, it is better to negotiate at a distance and at leisure, as it is not a thing that can be settled in a week, or even in a month. Meanwhile the miserable foundress would be staying in the house of a secular, which could not fail to be remarked upon unpleasantly. I think it would be better to make the long journey later and to return through Soria than to incur all the inconveniences that might follow. If God approves

of the foundation, it will be made more easily and not by force, however much the devil may rage. I believe I have done all I could, and I can declare with truth that never for a moment have I regretted the delay: indeed, I am glad of it: I cannot tell why. My only regret is for that saint, Catalina de Toloso, who I see by her letters has so set her heart on the foundation that I should like to gratify her.

We do not understand the Master's designs, and perhaps it is better that I should go elsewhere. There is some mystery about the Archbishop's resistance, for I firmly believe he wishes for the foundation. I have not mentioned the matter to the Bishop here,[4] for he has been too busy to visit me lately. I feel such repugnance at discussing it that I do not want to speak to him. But I am astonished at any one's considering that the Archbishop's behaviour is satisfactory after the way in which the Bishop of Palencia treated us. I have said nothing of this in my letter to Burgos but only spoke of what is certain, stating what harm the extreme cold of Burgos would do my health if I went there at the beginning of the winter. I told the Archbishop that I should not like to involve him in any trouble until the permission of the city had been obtained. I thanked him for his kindness. May the Master decree what tends most to His service!

For certain reasons the prebendary thought it best not to entrust the answer to the messenger who brought your letter, so we have waited for this courier, who is sure to go to Valladolid. Will

[4] The Bishop of Osma.

your Honour tell me frankly what you think of my reasons and whether they are valid. I have many more, and feel sure that you would agree with me if I could talk them over with you.

I am very grateful for all the trouble you are taking about the alms, but as you do it all for the poor I think you do not count the cost. The gifts of yourself and your friends will be increased by others whom God inspires to be generous, so that by degrees all will be set right. I should not like the idea of the collections in the villages to be given up, but some member of our Order ought to visit them and preach to the people. Perhaps this year would not be the most favourable time for it.

May our Lord reward you for your advice about the rent of this convent! Father Nicolàs had the deeds drawn up before he left: he managed so well that instead of the fourteen per cent we expected he secured twenty. The deed has been drawn out and he has taken it away to be ratified in the name of the convent.

Will you thank that little saint of a prebendary[5] for all he is doing for us: he was much pleased at my having told you about it. Evidently his soul is not appreciated: such humility could not exist without great grace. You will give me leave to write a short letter more willingly than I should grant it to you. One thing I ask of you: to tell me without reserve what you think of the prioress;[6]

[5] Pedro Ribera, afterwards canon, had been sent as the Saint's travelling companion by Bishop Mendoza. She says that goodness was so deeply rooted in him that, in spite of all the dangers and trials of the journey, she never saw him annoyed.

[6] Inés de Jesus, prioress at Palencia, had taken the place of Isabel de

how she fulfils her office; whether she needs advice, and how you like her, for she never tires of telling what she owes to you. May our Lord protect you and let me see you once again, if it is His will. I am in good health.

To-day is July 13.

The unworthy servant of your Honour (and your *daughter* too, though it is a burden to you!)[7]

Teresa de Jesus.

I kiss the hands of Don Francisco[8] and of any one else you choose. Be kind enough to remember me to San Miguel. It does not matter if the door of the sacristy is not altered at once. Thank God, the entrance to the church is closed early. I should like the grille to be erected. I trust God that our Lady and her Son will be served more perfectly in that convent in future. More grilles will be required: they could be sent from Burgos if necessary. Perhaps, the smallest could be kept for the little chapel of our Lady, if it is built. I will manage about the payment if they have not the money. I grow fonder of that house every day; I do not know why.

Jesus whom St. Teresa had sent to Valladolid. (See letter of May 29.)

[7] Canon Reynoso, had been very unwilling to become St. Teresa's father-confessor but she had insisted upon it.

[8] Don Francisco Reynoso, the Canons's uncle, afterwards Bishop of Cordova.

CCCXCII

Soria, July 14, 1581[1]

TO FATHER GRACIAN, VALLADOLID

The Saint's efforts to prevent Elena de Quiroga from entering the Order. Difficulties about the foundations at Burgos and Madrid. Deference to be shown to the Father General. Profession of Ana de San Pedro.

JESUS!

May the grace of the Holy Spirit be with your Reverence, my Father.

I RECEIVED one letter from you dated St. John's day, and another brought by Father Nicolas: the third very long one you mention has not arrived. But though you call these letters brief, they gave me no small pleasure with their news that your Reverence was well, for I was anxious about you. May our Lord give you good health as He has the power. I have written several letters to your Reverence: I should not like the one to be lost in which I asked you not to give Doña Elena leave to become a nun. They tell me this messenger is very trustworthy, and as he is going to Valladolid, where, from what you say you are likely to be found, I think I had better forward this packet of letters from Toledo, as San Alejo's is so near the city.

They will show you how seriously annoyed the Archbishop is, and it would by no means be well to make him our enemy. Apart from this, I never hear his niece's entrance discussed without strong

[1] Fuente 343. Vol. V, no. 30, first edition.

disapproval. Not only is there question of a mother and daughter and numerous relations,[2] but from what I know of the lady herself I fear there would be great trouble for others and little happiness for her. Indeed, before discussing the matter with the Archbishop, I had begged Father Baltasar Alvarez[3] to dissuade her from the project, as he promised he would, for he shared my opinion and knew her well. That shows whether I persuaded her to enter! I wrote telling the Cardinal I should consult you on the subject; that he might feel assured she would not be received, and that I should be greatly pained if the case were otherwise. You will understand that this letter must be kept a profound secret: in any case, tear it up and let no one suppose that we refuse Doña Elena on the Cardinal's account, but because it would be well neither for her nor her children, which is the fact. We have had plenty of experience of these widows.

Before I forget, it I must say that I am afraid the Constitutions will never be printed. Be kind enough not to neglect them, for they are of great importance. A long history could have been printed by this time.

And now to settle about the Burgos affair. I enclose the reply I received, and am astonished that people should think I ought to go there without more question. I answered the Bishop of Palencia that, as your Reverence wrote, I could not spend the winter at Burgos on account of my ailments. I did not state my misgivings about the Archbishop lest it might make ill-feeling between

[2] See letter of September 13 following.
[3] See letter of November 11, 1576.

them. In my reply to the Archbishop I wrote that lest he might suffer annoyance if, as I expected, the citizens would not consent to the foundation and looked on me with disfavour, I would postpone the matter until an agreement had been come to with the municipal authorities. The hour for that foundation cannot have come: I expect the one proposed by Fray Baltasar[4] will be made first. So goes the world! The Madrid house is the one that is wanted, and I believe that, when the Archbishop sees his wishes obeyed, he will soon give the licence. The Bishop of Toledo, who is going to Toledo in September,[5] says he will get it for us.

God willing, I shall have finished my task here by the middle of August. As there will be nothing more for me to do after our Lady's feast is over, if you like I can go to Avila, where the nuns do not seem to have been getting on very smoothly with Father Nicolas. But unless it is really necessary I do not wish to be made prioress, as I am not fit for the office: it is beyond my strength and would make me scrupulous. If Fray Gregorio Nazianzen remains here, as I said to your Reverence, I think the present prioress would suffice as no one else is to be found. Though I say she would suffice, I think I am not telling the truth, for as regards the community they might as well have no one. When your Reverence is there you will see what is to be done. I care so much for that house that I make little account of any trouble it may cost me, and

[4] It is uncertain whether this refers to Fray Baltasar Medina or Fray Baltasar Niéto.

[5] For the provincial council of Toledo.

my presence there until God summons me to Madrid would no doubt help matters. Naturally I cannot but shrink from going there now that my friends and brother are gone and (worst of all) the rest remain![6]

As for the journey to Rome, I realize its great necessity, and nothing is risked by sending some one to profess our obedience to the General. The choice should fall on some religious who would not be greatly missed. Father Nicolas could hardly be spared by your Reverence though he would be the most capable of settling things pleasantly. When the General sees that we render him obedience, and occasionally make him little presents, there will be no trouble if we should want small concessions in future. It is highly necessary that the General should recognize that the Discalced Carmelites are his subjects and that they should acknowledge a superior.[7] Do not let us go back to the former state of affairs or spend so much money, for it would be a heavy burden on the houses.

I forgot to say how pleased I was with the arrangement about the chapel; it is most satisfactory. Thank God for having benefited us so much by the delay.

I am afraid we shall have to suffer with the Fleming's daughter all her life as we have with

[6] Lorenzo, Francisco de Salcedo, and other friends had gone, but her nephew Francisco, his mother in law, and Pedro de Ahumada were at Avila.

[7] Their opponents had said that the Discalced had withdrawn their submission to the General at the separation of provinces and were now under no jurisdiction.

her mother.[8] God grant it may not be worse! Believe me, I dread a discontented nun more than a host of devils. God forgive the person who received her back into the Order. Do not give permission for her profession until, God willing, I can visit the convent. I am writing to Father Nicolas, asking him whether he can get a conveyance at Avila to take me back there as I do not see much chance of obtaining one here. May God direct the matter as will serve Him best!

May He have enabled your Reverence to give some help to Beatriz. The affair has caused me great pain for some time. I have written several letters to her and her mother which ought to have done some good, as I said terrible things to them, for though they may be blameless, I spoke of the danger there might be in the sight of God and of the world. In my opinion she is not free from fault nor are her parents, for she controls them. The case is hopeless and unless all pretext is removed, I believe the scandal will grow worse if possible. Things are bad enough already, for her good name is destroyed. I am resigned to that though I feel it deeply, but I wish no souls to be lost, and both the children and parents being poor, I see no help for them. May God succour them and give your Reverence grace to cut the knot. I can devise no way except to put Beatriz in a convent, but I do not know how, as the family have no means. It would be a great thing if she could come to Avila.[9] I entreat your Rever-

[8] Ana de los Angeles and her mother, Ana de San Pedro, both made excellent nuns.

[9] In the end, St. Teresa found a home for Beatriz in the house of her mother's cousin, Peralvarez, at Avila.

ence to write telling me your decision and whether I am to go to Avila on leaving here. As messengers are rare and your Reverence's letters are short, there must be no delay in writing. May God watch over you and grant you the sanctity I ask of Him. Amen, Amen.

To-day is July 14.

The Bishop left here on the tenth without holding a synod. The foundress[10] asks me to give you many kind messages from her. Take them for granted, as I am tired, though my health and that of the nuns is good.

The unworthy servant and subject of your Reverence, (Oh, how joyfully I sign myself thus!)

Teresa de Jesus.

CCCXCIII

Written in 1581 or 1582[1]

FRAGMENT OF A LETTER TO AN UNKNOWN PERSON

St. Teresa cannot grant a nun's petition.

. . . Had the sister asked this while I was at liberty to grant it, I would have agreed at once to her wish. But now there is no option in the matter . . .

[10] Doña Beatriz de Veamonte.

[1] The autograph belongs to the convent of Boadilla del Monte. (Fr. A.)

CCCXCIV

Soria, August, 1581[1]

TO THE MOTHER PRIORESS AND NUNS OF THE CONVENT OF THE MOST BLESSED TRINITY, SORIA

Matters which must be strictly attended to in this house.[2]

JESUS!

YOU must have a frame fixed in the parlour on which to nail the curtains, as is done in other enclosed convents. This frame must have a light crossbarred grating or something of the sort, and the spaces between must be too small for a hand to pass through. There must be a key to it which is to be kept by the Mother Prioress, and the grille must never be opened except for those persons mentioned by the Constitutions—fathers, mothers, sisters, and brothers. This rule must be strictly obeyed. The grating must be separated from the iron grille by a space of a little less than half a vara[3]. Other frames with curtains and keys are to be fixed in the upper choir: cross bars are to be placed as in the parlour in the lower choir with an iron grille, but not in the upper one: the grille and frame are to

[1] Fuente. vol. III. *Escritos sueltos* xvii. The autograph was taken to the Carmel of Barcelona by Catalina de Cristo when she made a foundation there. St. Teresa wrote this document for the prioress and community before she left Soria. Doña Beatriz, a descendant of the family of Navarre, had many fashionable friends who amused themselves by chatting with the nuns in the parlour.

[2] This direction is in the Saint's handwriting.

[3] A *vara* is about the same as a yard.

be at the same distance from each other. I think another grille of half the height must be added to the lower choir on account of the altar. The lower and upper choir must be paved with bricks, and the staircase must be built as I directed Vergera. Both the little windows and the others of the large room in which Mass has hitherto been said must have window sashes and glass, for this is very important. If possible, you should have a grating put to the window in the upper choir, for though it is high up, it cannot be left without a grille in a convent. As I was unable to put one to the window of the lower choir, you must have the six bars which are already fastened there. On no account should the turn be on that side of the little window for Communion: it should be made on the other side.

The confessional can stand wherever most convenient and must have an iron grating with a curtain fastened across it. You already know that the little key of the Communion window must be kept by the Prioress and as soon as the turn is built, I lay it on her conscience never to allow the window to be opened except for Holy Communion. The window in the little passage facing the choir must have a high, narrow grille. The keys of the windows reserved for talking to Doña Beatriz must always be in charge of the Prioress: curtains should be hung beside the windows to be drawn if any of Doña Beatriz' servants should accompany her.

In virtue of the powers I hold from our Father Provincial, I forbid under all the pains and penalties I can inflict that any one should speak through these

windows except to Doña Beatriz, Doña Leonor,[4] and occasionally to Doña Elvira, the wife of Don Francisco.[5] The last exception must be rarely made for her conversation can only be that of a newly married lady, but Doña Leonor's will be edifying as it has always been.

It is only right that you should do all in your power to give pleasure to Doña Beatriz for she would do more to further religious observance than to injure it. Always consult her before receiving a postulant and you will make no mistakes; you should ask her advice as to any important matter concerning those outside the house.

Gratings should be set to all the windows looking on the garden so that no one can put her head out. If they cannot be iron, have wooden ones, but let them be fixed at once.

Do your best to have cells built quickly on the plan we arranged, since Doña Beatriz wishes for them and is paying the expense. Do not neglect this as it is most important for religious observance; as your Reverence knows, until they are made there can be little order. On no account must any of you either sleep or sit in them until they are

[4] Leonor de la Misericordia (Ayanz,) niece of the foundress, Doña Beatriz, a Latin scholar and clever painter, married her cousin Don Francisco. When she first met St. Teresa at Soria, she exclaimed: 'O Mother, how I wish I could be a Discalced nun!' 'Before a year has passed you will be, my daughter,' answered the Saint. In fact, the marriage was declared invalid, and Doña Leonor entered the convent in December. Three letters in this collection are addressed to her. She was professed in 1583, and left for Pampeluna where she and her aunt, Beatriz de Veamonte, founded a convent. In 1588 she assisted in the foundation of a house at Barcelona, but ended her most holy life at Pampeluna. (*Œuvres* iv, 349).

[5] Don Francisco de Ayanz, Doña Leonor's brother.

quite dry, nor must you go to either of the choirs while the brick floor is being laid down. Although the upper one is in good condition, it has the drawback, in its present state, of being liable to take fire.

See that a conduit is made for the water from the spring, as the matter has been arranged, and Doña Beatriz is very willing to pay for it. Let a small lamp always be kept burning from the time Matins are finished until morning, for many risks are run in the dark. A lamp with a small wick costs but little and it would be very hard for any nun who met with an accident if she found herself in the dark. I ask the Mother Prioress as a special favour to see that this is not omitted. This paper is to be kept and shown to the Father Provincial[6] when he makes his Visitation so that he may see whether the regulations are obeyed.

Teresa de Jesus.

CCCXCV

Segovia, August 26, 1581[1]

TO DOÑA JUANA DE AHUMADA, ALBA DE TORMES

An invitation to Avila.

JESUS!

May the grace of the Holy Spirit be with your Honour.

I ARRIVED here, Segovia, on the eve of St. Bartholomew's day, in good health, glory be

[6] Father Gracian.

[1] Fuente 349. The corrections made by Père Grégoire from the autograph belonging to the Carmelite fathers at Osma have been

to God, though very tired on account of the bad journey. I shall stay here six or seven days to rest, and then, God willing, I shall start ot once for Avila. It would not be too much to ask Señor Juan de Ovalle to allow you and your daughter to pay me a visit, even though it might occasion a certain amount of trouble and he might be obliged to remain to take care of the house, for he could come to see me another time. I have come back from so long a journey; will you beg him to grant this favour and to consider this letter as addressed to him. I am very anxious that he should show me this kindness; you could stay with Pedro de Ahumada and I would pay for the horses or mules. I have another long journey in prospect and should by no means like to start on it without seeing you first. I feel so sure that I shall meet with no refusal that I say no more, except that I shall expect you before the eve of our Lady's feast.[2]

Remember me kindly to Don Gonsalvo and Doña

adopted by his kind permission. St. Teresa had left Soria for Avila on Aug. 16, calling at Segovia on the way. On taking farewell of the community she said: 'My daughters, out of my great love for you, I recommend three things to you. The first is that you should maintain regular observance and keep the Rule and Constitutions; the second, that you should obey the superior; the third, that you should show charity to one another. If you do this, I promise you that God will renew your spirit as He did that of our Father St. Eliseus on whose feast this convent was founded.' She also left the nuns her processional hymn for the feast of the Holy Cross which they still sing. (*Minor Works*, poem 21.) For the difficulties of the journey, see *Found.* ch. xx, 13, which describes how the coach swung in the air over deep precipices and their guides left them when in trouble, saying they had something to do elsewhere.

[2] Sept. 8, the Nativity of our Lady.

Beatriz. God have them in His keeping and make you all as holy as I ask of Him! Amen.

Your unworthy servant,

Teresa de Jesus.

As I trust in God that we shall meet soon, I say no more. Remember me most kindly to Doña Mayor.[3]

CCCXCVI

Villacastin, Sept. 5. 1581[1]

TO MOTHER MARY OF ST. JOSEPH, PRIORESS OF SEVILLE

News of the Saint's journey to Avila, of Father Gracian and of Father Nicolas. Don Lorenzo's legacy for a chapel at Avila.

Jesus be with you, my daughter!

I ARRIVED last night, the fourth of September, at this town of Villacastin, very tired with my journey. I have come from making a foundation at Soria, which is more than forty leagues distant from Avila, my destination. We have met with a great many troubles and dangers. I am in good condition, glory be to God, and so is the new convent. May He be pleased to draw glory from so much trouble and then it will have been well spent!

Father Acacio Garcia called on me here at the

[3] A Benedictine nun, sister of Juan de Ovalle.

[1] Fuente 350. The autograph belonged to the canons regular of St. Augustine.

inn: he is well known to Sister St. Francis.[2] We were all ready to start, but he told me that he had a trustworthy messenger so I am writing these few lines to give my daughters some news of me.

I am very glad to hear that the plague is over and that the nuns are all well. God's love stands you in good service. Our Father is well and is at Salamanca. Father Nicolas awaits me at Avila. Much to my sorrow he is going to Rome by the king's wish to settle our affairs more securely. He has been ill with a high fever but has recovered. Pray for Father Nicolas, for you owe all to him.

My daughter, the two hundred ducats have not been paid me. I am told they are in the hands of señor Horacio Doria: if so, they are safe.[3] I have already asked you to send them to me *via* Medina because I wish to begin building my brother's chapel (may he be in glory!) as they say I am in conscience bound to do. Will your Reverence give orders for the sum to be delivered to me, otherwise it will not be put to my credit.

May our Lord have all the sisters in His keeping, and make you as saintly as I pray He will. Amen, amen—and may He allow me to see you.

The servant of your Reverence,
Teresa de Jesus.

[2] He was the nun's brother.

[3] In her letter of Jan. 6, 1581, St. Teresa had told Mary of St. Joseph not to give the money to Father Nicolas Doria. She disobeyed and Fray Nicolas handed the sum to his brother Horacio, who kept it as payment for what he had lent the delegates sent by the Discalced to Rome. The Saint was never paid the two hundred ducats.

CCCXCVII

Avila, Sept. 9, 1581[1]

TO DON JEROME REYNOSO, CANON OF PALENCIA

The Saint's arrival at Avila and regret at not finding Canon Reynoso there.

JESUS!

May the grace of the Holy Spirit be with your Honour.

I AM now in Avila, my Father, and would willingly be your (spiritual) daughter again if you were here, for I am quite isolated in this place, having no one to console me. God help me, for the longer I live, the less comfort I meet with in this life.

When I arrived, I was ill from a feverish attack caused by an accident. I am well now, and the prospect of delay in starting on another journey seems a physical relief, for I assure you that my travels are extremely tiring. Not that I can say that of the road from Palencia to Soria, which was a pleasure, for it was flat and often afforded a sight of running streams which bore me cheerful company. Our good prebendary[2] will have told you what we went through on the journey from Soria here.

It is extraordinary that no one who tries to show

[1] Fuente 351. The original belonged to the Carmelite college, Salamanca. No doubt it was addressed to Canon Reynoso though his name is not affixed.

[2] Don Pedro Ribera.

me kindness ever escapes severe suffering; yet God gives them charity to be glad of it, as He did to your Honour.

Take care not to omit writing to me when a messenger offers, though you may find it troublesome, for I assure you that I have little to solace me, and many labours.

I am glad Dionisia has entered the convent. Be good enough to say so to her relation, the head courier, with my best wishes, and do not forget to pray for me.

As I have not been here long I have many visitors and little time to relieve my feelings by writing to you. I kiss the hands of Don Francisco.[3] May our Lord watch over you and increase your sanctity as I ask of Him. Amen.

To-day is September 9.

The unworthy servant and daughter of your Honour,

Teresa de Jesus.

[3] Canon Reynoso's uncle.

CCCXCVIII

Avila, September 13, 1581[1]

TO THE LICENTIATE DON LUIS DE LA PEÑA, CONFESSOR TO CARDINAL QUIROGA

Entreaties for the permission to make a foundation at Madrid. Doña Elena threatens to enter the Franciscan Order if refused by the Carmelites.

JESUS!

MAY the grace of the Holy Spirit be with your Honour, and may His Majesty repay the kindness and comfort contained in your letter! I received it while at Soria. I am now at Avila where the Father Provincial told me to wait until our Lord was pleased that the most illustrious Cardinal should give me leave to make a foundation at Madrid. The delay would be very long if I had to stay here until his Eminence went to the capital, for as the bishops are to meet there I suppose he would not go until after Lent. I hope that he will grant me the favour before then, so that I may not have to spend the winter in such a rigorous climate as that of Avila, which always does me great harm. I beg of you to remind his Eminence of the matter from time to time. When he wrote to me at Soria he did not speak of so long a delay.

I am now writing to him about Doña Elena's affair which gives me much trouble. I shall enclose a letter she wrote me saying that if we do not receive her into our Order she wishes to become

[1] Fuente 347. The autograph belonged to Fray Martin de Adan,

a Franciscan. I should be sorry, for, from what I understand of her spirit, which is more suited for us, she would never be happy with them. Besides that, her daughter is a Carmelite and her children are living near the convent. I entreat you to pray about the matter and to ask his Eminence to send me an answer. Doña Elena is in deep distress, which I feel very much as I love her dearly, and do not know how to help her. This is for you alone.

May our Lord watch over your illustrious Reverence, and increase your sanctity as I beg of Him.

Written at St. Joseph's, on September 13.
Your Honour's unworthy servant,
Teresa de Jesus.

CCCXCIX

Avila, September 17, 1581[1]

TO FATHER GRACIAN

Casilda leaves the Carmelites for the Mitigated Franciscans. Difficulties about her dowry.

Jesus be with your Reverence, my Father.

I HAD already written to you *via* Toledo, when the enclosed letter reached me to-day from Valladolid. The news startled me at first, but then I remembered that the judgments of God are august, that after all, He loves our Order, and that by this means some good is to be done to it or evil averted

[1] This is translated from the Spanish first published by P. Grégoire, by his kind permission. *Letters* 390, 2nd. ed. The autograph is at Avila.

which we do not understand.[2] For love of our Lord, do not let the matter grieve you. I am extremely sorry for the poor girl, who is the worst off, for it is absurd to say she left because she was unhappy, considering how cheerful she always was. His Majesty must wish that we should not be honoured for the rank of our members but should take our place with the poor and insignificant such as the Apostles were, so we need not trouble about the affair. As the parents have withdrawn the other daughter from Saint Catharine of Siena's convent to place her with Casilda, we shall lose nothing—in the eyes of the world I mean, for in the sight of God perhaps it is best and we look to Him only.

God be with her! And may He deliver me from people who can do whatever they wish and who have strange whims! The poor little thing cannot have realized what she was about, but I do not think it would be well to take her back into the Order. If any harm results, it will be through such things taking place in the early days of the Reform. If she had been discontented like the nun here, I should not have been astonished, but in that case I think it would have been impossible for her to dissimulate for so long. I believe the plot must have originated at the time the Subprioress from Palencia began to disagree with the Prioress. The nuns' confessor, a member of the Society, was a very intimate friend of Doña Maria de Acuna and I know that he advised the nuns not to vote for the Subprioress

[2] Casilda, who had been professed as a Carmelite in 1577, was withdrawn by the papal authorisation obtained by her parents to be made abbess of the Mitigated Franciscans at Valladolid. She is said to have repented of the change later on.

but only for the Prioress, as Doña Maria de Acuna was on bad terms with the former because she would not agree to renounce Casilda's property which the mother wanted for a college.[3] Perhaps the relatives were influenced by all these motives, though if they had thought Casilda was contented, I do not believe they would have removed her. God deliver us from such intrigues!

In spite of this, I do not think we should change our behaviour to the members of the Society. It would not be well for many reasons, one of which is that most of the postulants at Valladolid are sent by them and would not enter if they thought they would not see the fathers of the Society again. But it would be a great thing if we could have the Discalced for our convents, so that by degrees we could dispense with the others. May God give light to your Paternity: as the messenger will start directly, I will say no more.

Your crucifix is still here and I do not know how to send it without risk of breakage. Will you take one from the nuns of Toledo and we will give them yours. I am sorry for what the poor Prioress and our Mary of St. Joseph are suffering.[4] Will your Reverence kindly write to them. I do indeed feel your being so far away very keenly: I do not

[3] Doña Maria, Casilda's mother, had prevented the nuns from making Beatriz de Jesus prioress as they had intended. Neither Beatriz, who had been subprioress, nor Isabel de Jesus, the former prioress, were re-elected at the election held at Palencia in May. Isabel had been sent to Valladolid on May 29. (See letter to her in August). St. Teresa's cousin, Inès de Jesus, was chosen as prioress and Dorotea de la Cruz as subprioress.

[4] Mary Baptist, Prioress of Valladolid, and Father Gracian's sister, who must have felt the defection of Casilda.

know why I should. May God bring you back happily! Remember me to Father Nicolas. All here send their best wishes to your Reverence and to him.

To-day is September 17.

The subject and daughter of your Reverence,

Teresa de Jesus.

Doña Maria de Acuna has written to the prioress offering many excuses and saying that she could not act otherwise: she asks what she owes for her daughter's board. She counts upon keeping Casilda's inheritance, which must be the reason for her relatives' alleging that the girl was professed before the legal age. As the nuns had a papal brief giving the dispensation, I do not know how such a plea can be urged. I am grieved for Casilda, who was wonderfully attached to our Order. I do not know what devil got her in his toils: God be with her!

CCCC

Avila, October 9, 1581[1]

TO DON SANCHO DAVILA, ALBA[2]

St. Teresa consoles him on the death of his mother and gives him some spiritual advice.

JESUS!

May the grace of the Holy Spirit be ever with your Honour.

IT was a great favour and pleasure for me to receive a letter from you, but my joy was diminished on learning that your visit, to which I had been looking forward, was not to take place. May our Lord be glorified!

What you feel as a calamity, I consider a great mercy from God, for her torturing pain could neither benefit your Mother's soul nor health, so that you can thank His Majesty for her relief, since in depriving you of her He has not deprived you of the power of serving Him, which is the chief thing.

Though you do not feel a strong determination not to offend God, yet as you are resolute when there is an opportunity of serving Him and in

[1] Fuente 353 and a fragment in Vol. VI. The autograph of one letter is at Ocaña; the second is lost except a fragment, but Fray Antonio says it was at Ocaña. This letter has been published twice in Spanish; in both cases incompletely. It was quoted by Don Sancho Davila, in a sermon he preached relating to St. Teresa's beatification. It appears to have been originally two letters, fragments of which he pieced together and gave as one. The letter published by Don Sancho began with the second paragraph of this version.

[2] Don Sancho, who was still young, had been the Saint's confessor. He became subsequently Bishop first of Cartagina, then of Jaën, Plasencia, and finally of Sigüenza. He was the son of the Marquis de Velada.

withdrawing from what would displease Him, it is, in my opinion, a true sign of your desire. Your wish to receive the Blessed Sacrament every day, and regret at missing it, is a mark of closer friendship with our Lord than the ordinary determination of which you speak. Always keep in mind the mercies He has shown you, so that your love may increase, and cease to brood over your own meanness and miseries, which often crowd before the memory of all of us, especially of mine.

As for my attention wandering while reciting the Divine Office, though perhaps I may be much to blame, I prefer to think it comes from weakness of the head as you should in your case, for our Lord knows well that, when we recite, we wish to do it very well indeed. I confessed it to-day to the Father-Master Fray Domingo[3] who told me to take no notice of it. I ask you to do the same, for I believe the evil is incurable.

I am extremely sorry you have tooth-ache, for I know from experience what torturing pain it is. If one tooth is decayed, the rest ache as though they were too. I never found a better remedy than extraction, though if the pain comes from cold, that is useless. May God free you from it, as I ask of Him.

You have done well to write the history of so saintly a life: I could bear witness to its sanctity. I kiss your hands for promising to let me read it.[4]

My health is better: compared with what I was last year, I may say I am well, though rarely with-

[3] Fray Domingo Bañez, who happened to be at Avila.

[4] The biography of his mother.

out suffering. However, as I realize that it is best for us in this life, I accept it willingly.

I should like to know whether the Marquis is with you and how his daughter Doña Juana de Toledo and the Marchioness are. Please tell them that, though I go far away, I do not forget them in my poor prayers. I pray much for your Honour: as you are both my father and my señor, that is nothing out of the way.

I kiss your hands for assuring me that you will do whatever I ask of you. I wish to make a request now, feeling confident that you will grant it if advisable. I want to confide (to yourself alone) a great sorrow from which I have suffered during the past year: perhaps you may be able to remedy the trouble.

As, for my sins, the matter has been made public, no doubt you have heard of the violent jealousy of Don Gonzalo's wife on her husband's account, and that people say, as coming from her, that a guilty love exists between him and my sister's daughter, Doña Beatriz. This is affirmed by Don Gonzalo's wife with such publicity that most persons must believe her. The girl's good name must have been lost beyond recall, but I am deeply grieved that a relation of mine should have occasioned such offences against God. I have implored my niece's parents to send her away from Alba, as many theologians have told me they were bound to do. But even if they were not bound, common prudence would teach us to fly from the tongue of a passionate woman as from a wild beast. Other people tell the parents that this would make the

scandal seem true and that they ought not to leave the place. The husband and wife are said to have separated. The wife's sister has spread the report in Avila, and many false accusations are made against Doña Beatriz: it is a subject of gossip even in Salamanca. The scandal is developing and nothing is being done to stop it. Her parents take no notice of the tales which are serious: they say I am mistaken. I beg you to tell me how I can stop these offences against God, for, as I said, my niece's reputation is hopelessly lost in the eyes of the world. A plan has occurred to me which seems but a poor remedy: though if you have any communication with Don Gonzalo you might suggest it to him. It is this: that, as he has an estate in another part of the country and sees what harm is being done to the young girl on his account, he might go there for a year or six months until his wife returns to her right mind. Meanwhile, perhaps our Lord might ordain that when he returned to Alba, Beatriz should have left the place. Otherwise, as things are going now, I fear great injury to her may result: in fact, much harm has already been done.

I entreat you to do this for me if possible, as it would free me from this trial. May our Lord remedy this matter, as He can do, and may He grant you the sanctity I ask for you.

To-day is October 9.

Your Lordship's unworthy servant and daughter,

Teresa de Jesus.

May I ask you to remember me kindly to Don Fadrique and my señora, Doña Maria, as my head

is not equal to writing to them. For the love of God forgive me.

CCCCI

Avila, October 26, 1581[1]

TO FATHER GRACIAN, SALAMANCA OR ITS SUBURBS

Discusses the profession of Ana de los Angeles. Canon Castro. The Subprioress of Villanueva. Rule for visits to the infirmary. Father Julian at St. Joseph's, Avila.

JESUS!

NOT only am I feeling lonely because I have not heard from your Reverence for so long, but it is a trial not to know where you are, in case any trouble should arise about which I had to consult you. But without that, it is a cross. God grant you are well, as I am. And I have been made a grand prioress,[2] as though I had nothing else to do. The little books are finished and everyone likes them.

You must know that, as I told Sister Ana de San

[1] Fuente 355. Vol. iv, 1, 32, first edition.

[2] The prioress of Avila, Maria de Cristo, resigned her post and Father Gracian came to Avila on September 10 to be present at the election. St. Teresa was chosen as prioress but entreated the nuns to let her rest and to elect some one else. Father Gracian told her to kiss the ground as a penance for excusing herself; directly she prostrated he began the *Te Deum* which the nuns continued, and triumphantly led her to the seat of the prioress in choir. She soon corrected the abuses that had crept in and the Soria community helped their sisters at Avila with alms.

Pedro's daughter,[3] she must not look upon herself as tacitly professed. I let her see that I was determined she should make no other profession but that of the Mitigated Rule, if she liked, at the Incarnation, after which she might return to St. Joseph's. This was the arrangement made with me by her mother who was the first to say that her daughter was unsuited to us. In that case, Ana de San Pedro must give a dowry to the Incarnation and another to us. She was deeply distressed about it, said that she was ready to test her vocation for as many years as the nuns wished, and would accept whatever confessors they gave her. After that, if they reject her she will leave willingly. In fact, she has changed in a way that has surprised us all, though it has only been during the last few days: a fortnight at the most. Almost all her interior troubles have left her, she is extremely cheerful, and seems contented and in good health. If this continues, we cannot in conscience refuse to profess her. I have made enquiries about her in the world and of her confessors and am told that her worried state was not natural to her, but that she has only suffered from it during the year and a half she has been here. I understood that it was habitual, but I have never spoken to her, and was not at Avila when she was there. She seems more frank than

[3] Ana de los Angeles (Wastels) was professed on November 28. While St. Teresa was praying for her, our Lord appeared and said that the soul of the novice was very dear to Him and He wished her to be professed at once. The Saint rose, went to Blessed Anne of St. Bartholomew, and told her to decorate the chapel immediately for the ceremony. Ana de los Angeles suffered severely in body and mind during her religious life and was a model of patience and resignation. (*Œuvres* iii, 343).

she was. Will your Reverence have the charity to pray for her. I sometimes wonder whether the devil is not teaching her to be cunning so as to deceive us and that we may be troubled with her and her mother later on. However, the mother is doing well now. She was pleased with the plan about the Incarnation—in fact, both of us were.

Sister Ana de los Angeles asked me for permission to see Doctor Castro[4] without saying why. The reason was that she wished to alter her will and leave more money to our house. He told me, and said he had seen the document which was drawn up correctly. She sought his opinion which he refused to give, alleging that as he was a friend both of us and the Society, she must consult some one else. I replied that there was no need for more discussion, for we would neither take her for her fortune nor reject her for want of it if she suited us: I added that all was satisfactory. To tell the truth, I spoke with caution. Will your Reverence tell me what sort of a man he is and whether he can be trusted, for I am charmed with his sense, his pleasant manner, and his candour. I do not know whether it is because he has had so much to do with your Reverence. He has called here several times, and preached to us one day during the Octave of All Saints. He does not wish to hear confessions but it seems to me that he would like to hear mine, which I suspect is out of curiosity as he so much dislikes the confessional. He declares that he is most strongly

[4] Don Pedro Castro y Nero had studied with Father Gracian at Alcalá, had been professor of theology at Salamanca, and later on was Bishop of Segovia. He was now Canon of Avila.

opposed to revelations and does not believe even in St. Bridget's. He said this to Maria de Cristo, not to me. In past times I should have taken the opportunity of opening my soul to him as I was drawn to people who held such opinions, thinking that they would detect sooner than others if I were misled. Now I have lost my fears I do not care for it much: in fact only a little. If I find no other confessor and your Reverence thinks well, I will confess to him, though as I am at peace I confide little in any one, except, perhaps, in my former directors.

I am sending your Reverence the enclosed letter from Villanueva because I feel regret, and pity the prioress on account of her trouble with the subprioress. The same thing happened at Malagon. Persons with such a temper disturb the peace terribly, so that I always dread professing them. I heartily wish you would go to the convent. If the foundation is made at Granada, it would not be a bad plan to send the subprioress there with one or two of the lay sisters. She would do better with Anne of Jesus, and in a larger place; besides, the friars will confess the nuns there. However, I think the house at Villanueva will prosper, as it contains good souls. It would be an excellent plan to take the two relations of the parish priest as he wishes, provided he gives them the dowry he promised.

Father Nicolas is very anxious that your Reverence should go to Seville on account of what his brother stated, which cannot be utterly groundless. I wrote telling him I had heard from the prioress that the community was going on well, and that it was impossible for you to leave Salamanca.

I have made a rule here that when a sister is ill the nuns must not all visit her at once, but when one enters the room the other must leave it, unless the illness requires several attendants. There are many drawbacks to a number being together, such as breaking silence, disturbing the observance as the community is small, and there may even at times be grumbling. If you think well, will you make the same rule in the convent at Salamanca: if you disapprove, kindly let me know the reason.

O my Father! How annoyed Father Julian is![5] It is impossible to forbid Sister Marianna's seeing him whenever she asks to: in fact I am obliged to ask her to speak to him. It is all holy, but God deliver me from old-established confessors! We shall be fortunate if we succeed in uprooting the abuse. What would it be if they were not such good souls? Since I began this letter something has happened with regard to one of the nuns which has thoroughly disgusted me. That is why I have mentioned the matter, of which I did not intend to speak. The remedy would be to send the two nuns to Madrid if the foundation is made there, for though what passes is holy it cannot go on. May God make your Reverence such as I ask of Him! Amen; and may He preserve you to us.

To-day is the vigil of San Vicente:[6] to-morrow will be that of the two Apostles.

The unworthy servant and subject of your Reverence,

Teresa de Jesus.

[5] Father Julian of Avila was giving the same sort of trouble as Garci Alvarez had caused at Seville.

[6] Saints Vicente, Sabina and Cristeta, saints of Avila.

Judging from what the Prioress of Toledo tells me in her note, the bearer of this letter will beg me to-morrow to ask you to give him the habit. I do so now. Wherever your Reverence may be, will you order prayers to be said for Sister Maria Magdalena[7] whom God has taken to Himself, as you will see by the enclosed notice. Please make it known to the other priories.

CCCCII

Avila, October 30, 1581[1]

TO CARDINAL DON GASPAR DE QUIROGA, ARCHBISHOP OF TOLEDO

Clothing of Doña Elena de Quiroga. Kind messages.

JESUS!

May the grace of the Holy Spirit ever be with your Eminence.

THE two letters I have received from your Eminence have been a great comfort and honour to me; I kiss your hands repeatedly.[2]

I have obeyed the commands they contain of giving the habit to our dearest sister, Elena de Jesus, as you will see by the enclosed note from her. I trust in our Lord that it will render great glory to Him and will be for the good of this sacred Order

[7] Maria Magdalena (de Texada), professed at the Incarnation in 1526, assisted in the foundation at Malagon and renounced the Mitigation in 1570.

[1] Fuente 356. The autograph belonged to the Marqués de Molins in 1881.

[2] Cardinal Quiroga, who had opposed his niece's entry into Carmel ever since 1567, had now written to St. Teresa begging her to give Elena the habit at the convent of Medina which she had founded.

of His glorious Mother; also that Sister Elena's prayers will benefit your Eminence more than ever, for as she grows in sanctity, they will be more acceptable in the sight of God.

I thanked God heartily on hearng that your Eminence has good health; may it continue for many years by His blessing, as we, your servants, unite in asking of Him. I feel confident that He will grant this in answer to their prayers for they are good souls. I rely little on my own intercession because of my wickedness, although I pray for your Eminence regularly every day, especially when I am in our Lord's presence.

The Father-Provincial gave the habit to Sister Elena de Jesus: he wrote telling me what pleasure it afforded him.

Avila, from the convent of St. Joseph.

The unworthy daughter and servant of your Eminence,

Teresa de Jesus.

CCCCIII

Avila, the beginning of November, 1581[1]

TO DOÑA MARIA HENRIQUEZ, DUCHESS OF ALBA

The Saint begs to be allowed to retain the copy of 'The Life' for a short time. She asks the Duchess not to hinder Father Gracian's making a copy of the Constitutions.

JESUS!

May the grace of the Holy Spirit be with your Excellency.

THE favour you have rendered me by returning the book[2] cannot be expressed. I kiss your hands repeatedly, and will keep my word as you ask of me, [although, as I am not sure whether it would travel safely on your long journey, if you consent, I will keep it here until your return to Alba. If you insist upon having the volume at once, will your Grace let the Prioress know that you do not agree to what I ask, (I might rather say, entreat) of you. She will send me word to that effect, but if I do not hear from her I shall understand that you wish to show me that kindness.

May our Lord bring your Grace home in the

[1] Fuente 357. The end of the letter is lost. The autograph belongs to the convent of Medina del Campo. The part in brackets is from an autograph discovered by P. Grégoire.

[2] Probably the copy of the *Life* of which Father Medina had made a copy for the Duchess; or it may have been the *Conceptions of the love of God*, of which a copy had been written for her before the MS. was burnt. It is supposed that the Duchess had lent St. Teresa the *Life* on condition of her returning it. The original was in the hands of the Inquisition.

perfect health which I and all your subjects in our convents ask for you! I have indeed a sacrifice to offer His Majesty,] for He knows how I feel your leaving without my having the consolation of kissing your hands. May He be for ever blessed for willing that I should have so little happiness on earth. May His will be fulfilled in all things, for I well know that I deserve no better fate! If only I could see you, I could bear the trial better in spite of my grief at witnessing your troubles, than is possible now that I am unable even to kiss your hands. . .[3]

I understand that the Duke's health is bad: may God restore it to his Grace as I daily ask of Him, and may He also preserve your Excellency to us for many years, or at least for more years than my life lasts. The news of your cold prevented my thoroughly enjoying the letter you were kind enough to write me. I beg of you not to do me any favour again that costs me so dear. It would be more than I deserve were you to ask the secretary to write me a few lines. This boon I do beg of your Excellency so that I may hear occasionally about your health and that of Señor Don Fadrique. May our Lord grant that his Lordship and the Duchess may keep well, for though perhaps they have forgotten me, I do not forget my duty to them and all dear to you in my poor prayers.

The Father Provincial gives me good hopes of success in the Salamanca affairs, which consoles me greatly, as it does to hear of your Excellency's kindness in inviting him to accompany you. There

[3] The autograph has deteriorated here.

would be no harm in my feeling jealous of him. From what he writes, he would very much like to accept the invitation, but for love of our Lord I beg of you not to insist on it, as he is seeing to the printing of the Constitutions for which our houses are waiting and stand in the greatest need.

CCCCIV

Avila, November 8, 1581[1]

TO MOTHER MARY OF ST. JOSEPH, PRIORESS OF SEVILLE

Expressions of affection. Poverty of the convent of St. Joseph. Virtues of Teresita. Father Garcia at Seville. Father Nicolas and Don Lorenzo's legacy. Rules for enclosure. Wish that Father Rodriguez Alvarez would read Mansion vii of 'The Interior Castle'. Project of taking a new house at Seville.

JESUS!

May the Holy Spirit be with your Reverence, my daughter.

YOUR letter was a great comfort to me, but that is nothing new, for though other people's tire me, yours are a rest to me. I assure you that if you love me dearly, I love you in return and like to hear you tell me so. How natural it is to us to wish for a return! But there can be no harm in that, for our Lord has the same wish, although there can be no comparison in this case with the return we owe to Him Who deserves our love. But let us resemble Him in some way or other!

[1] Fuente 358. The autograph belongs to the Valladolid collection.

I wrote you a very long letter from Soria. I am not sure whether Father Nicolas sent it to you: I fear you never received it. We pray very much here for all of you. What astonishes me is not that you are well and peaceful but that you are not saints already, considering how many prayers we have made for you in your difficulties. Now you are freed from them, pray for us here in return, for we have many, especially in St. Joseph's house at Avila, where they made me prioress from sheer hunger. Considering my age and work, you can imagine how fit I am for it!

You must know that a gentleman of the city[2] left a legacy to the nuns. I do not know the amount but it is not a quarter of what they need, and will not be paid until next year. Almost all the alms given by the townsfolk ceased at once, and I do not know what will become of the sisters, laden with debts as they are. Pray for them and for me too, for nature is wearied, especially by the office of prioress combined with such straits. I am sorry you resemble me in any way, for everything about me is bad—very bad—especially my health. I do not mind so much about your heart ailment, as though it is trying when it reaches such a pitch, it prevents other diseases, and after all, it is not dangerous. Indeed, as I was told you had dropsy, I thought it was an advantage. You must not try too many cures at once, although it is necessary to mitigate the attacks. The enclosed recipe for pills is approved by many doctors and was recommended to me by an eminent physician. I am sure they will do you

[2] Francisco de Salcedo.

much good, even though you only take one once a fortnight. They have benefited me greatly so that I feel much better, though I am never well, what with my sickness and other attacks. However, the pills have done me much good and have no unpleasant effects: be sure to try them.

I already knew that my Gabriela was better; I had heard of her severe illness from our Father who was here when he received your letter. I was very sorry about it and so was Teresa, who is still exceedingly fond of all of you. She asks your Reverence and all the nuns to pray for her. Those who see her praise God for her grasp of what perfection means, and for her understanding and virtue. Of your charity pray that she may still progress, for, as the world goes now, no one can be trusted. We pray much for her. God be thanked for having left her here with me! Intercede with Him for her and for the rest. Tell Sister San Francisco that I enjoyed her letter, and mention that Father Acacio Garcia[3] is dead, so that she may pray for his soul.

I was extremely glad to hear that my good Father Garcia[4] was at Seville. God reward you for all your good news; although I had been told, I could not believe it, for it was too good to be true. I ask you all to show him every kindness, because he is the founder of this Order through all the help

[3] Brother of Sister San Francisco.

[4] Fray Garcia de Toledo. See letter of January 6, 1581. He had returned to Spain on purpose to see St. Teresa but when he came to Avila she was at Burgos and they never met. She left a sealed packet of letters for him which the nuns believed to contain an account of divine favours granted her.

he rendered me. Therefore, you need not put down your veil when you talk to him though you must do so with every one else, especially with our Discalced fathers, since it is the rule in our convents.

Nothing has come from the Indies. Just as they were about to send some money, news arrived there of my brother's death (may he be in glory!) We must forward an order from Don Francisco to obtain remittance. Lorenzo is married and is in a very good position: they tell me he has an income of over six thousand ducats. No wonder he did not write to you, for he had only just learnt of his father's death. Oh! If he only knew what trouble his brother is in and how I suffer from all these relations! As far as possible, I avoid having anything to do with them. That is why I made the arrangement with Father Nicolao. While I was at Palencia he sent to ask me whether I would consent to the two hundred ducats being paid to him, as the other convents could subscribe the debt to St. Joseph's later on.[5] I said I would by no means agree to it. That was why I wrote telling you on no account to forward the sum to Madrid, for I dreaded what has since come to pass, which does not seem at all right to me for I like straightforwardness. Father Nicolas has written again, promising to send me a hundred ducats and asking me to reclaim the second hundred from a person who will not pay them until later

[5] The 500 ducats lent by Lorenzo to found the convent at Seville were to be paid to the community at Avila to build a chapel for his tomb. See letter of Sept. 5 of this year. Horacio Doria had lent 200 ducats to St. Teresa for the friars' journey to Rome; she intended to repay him by collecting the money from the different houses of the Discalced.

on. I answered that I was much annoyed with you, and that he and you must have arranged the matter between you. The idea occurred to me from your having acted in this way in spite of what I said to you. You deserve to pay the money twice over, as you must do unless the others find the sum. In any case, Horacio was wrong, for if your Reverence gave him the two hundred ducats to pay to me, it did not suffice that his brother should have told him to refund himself with them without your permission. Father Nicolas states that his brother has in hand fifteen hundred ducats which he has to dispense in alms and that a thousand is to come to your convent. You can pay the rest of your debt from that bequest. I wrote to Father Nicolas asking him to give some of the money to this house, which certainly is in extreme need of help. If you have the chance, you might speak on our behalf to the brother and get the two hundred ducats for me, for I am weary of asking Father Nicolas about them and shall say no more to him on the subject.

The chapel is not begun, and unless they build it while I am here, or at least commence building it, I do not know how or when it will be done, for I hope, God willing, to leave Avila and make the foundation in Madrid. You must know that the legacy amounted to four hundred and thirty ducats, as far as I remember. I am under the impression that you told me you had paid me the thirty ducats. As the will had already been made when Lorenzo went to Seville, and as he said no more about it, I am uncertain whether the thirty ducats should be deducted from your debt. Will you inquire at

Seville. I will not tire myself by looking through the will again to see whether the thirty ducats are mentioned; you will know about it. You understand very well that if they were for me, or at my disposal, I should say nothing about them. If you could only see the state of affairs into which the property has fallen! It is a pity, for that boy was only fit for God. I should like to have nothing to do with his affairs, but they tell me I am bound in conscience to look after them. The loss of such a good brother was nothing in comparison with the trouble given by the survivors, and I cannot tell how it will end.

As for the affair with Father Nicolas, he thought that the Castilian convents would pay the money at once to settle the debt. What disgusted me was his resolute opposition to my wishes and, in short, that he and your Reverence should have acted as you did, knowing my objection to it. In fact, I still object, for I do not know which of our houses could pay me such an amount, though some of them must. They are now sharing the expenses connected with the separation of the provinces: some are paying now, some cannot give just yet, others have already collected large sums. It would have been better that the brother of Father Nicolas should wait than that the building of the chapel with which my brother charged me should be stopped. If I die, nothing more will be done about it as Francisco is so poor that he would probably spend the legacy: in fact, as far as I can see, we may be certain that he would.

Be sure to tell me about the state of your soul, for it will give me pleasure as, after the trials you

have gone through, it cannot but be satisfactory; let me have your poems as well. I was very glad to hear you are trying to cheer the sisters, for they need it. Tell me whether the health of the Subprioress is quite re-established. Since God has left her with us, may He be praised for all the rest!

Compline and recreation are arranged as before. I have consulted theologians on this point, and told them of the drawbacks, also that the Rule orders that silence should be kept until the *Pretiosa* only, but that at Avila we keep it all day. Our Father thought that it was not a bad plan.

The doors of the sacristy leading to the church must be walled up: you must never go out by them, or, since the *Motu proprio*, you would incur excommunication. The same rule applies to the street door. When there is accommodation for her, the woman who serves you should live in the convent and shut the outer door. As it cannot be managed here, we have a fastening which can be locked and unlocked on either side. The servant closes it from the outside at night and opens it in the morning and we have another key for ourselves so that we could go out in case of accident. The church will not be kept very clean in future; it is a pity, but it cannot be helped. You must have a turn in the sacristy and a good sacristan, for the Papal excommunication refers to this and to the door of the enclosure, therefore there is no choice in the matter. It should be enough that it is ordered by our Constitutions. It is now declared to be dangerous not to obey them, and habitual dis-

obedience to a Constitution is a mortal sin.[6]

I think it is more than a fortnight since I began this letter. Since then I have received another from you and one from my Father, Rodrigo Alvarez, to whom I am deeply indebted for the help he has rendered your convent. I should like to reply to him but do not know how, for some questions he asks cannot be answered in a letter, though if I saw him I should hold back nothing, for he knows my soul well. If God brought Fray Garcia here, it would be a great favour to me in the present case. Oh! how annoyed I was at your not mentioning him when you wrote! He must have gone to Madrid as I was told he would. That is why I did not write to him though I should much like to do so and to receive an answer from him too. He would be astonished if he knew how much I owe him.

To return to the subject. Our Father told me that he had left with you a book in my handwriting which perhaps you may not care to read. If you think well, when Fray Rodriguez Alvarez calls at your convent will you read to him the last Mansion under seal of confession, as he prudently stipulates.[7] Let this be kept secret between you. Tell him that the person he knows[8] has reached this point and

[6] The Constitution itself does not oblige under pain of sin unless disobedience to it involves scandal, contempt, or disobedience to a formal precept.

[7] During the difficulties at Seville in 1576, Father Alvarez had examined St. Teresa's spirit by request of the Inquisition. She had written *Rels.* VII and VIII for him. (Trans. by Lewis in *Life.*) Soon after this letter was written, he heard the *Interior Castle* read in the parlour at Seville and gave it his approbation.

[8] The Saint herself.

enjoys the peace described, so that she leads a very tranquil life, and distinguished theologians assure her she is on the right path. If you do not read it to him, on no account forward it, as harm might ensue. Until he sends me his opinion of the book I shall not answer him: remember me kindly to him.

As for your plan of moving to San Bernardo's, I am astonished that any one who likes you so much should give you such mistaken advice. All this community, including myself, were so delighted that we did not know how to wait until you entered the house. That father cannot have seen the other or known how close it was to the Moriscos. It would have given me new life, for my heart is set on your welfare. I assure you, my daughter, that I should not mind your moving if you could find a better home and would not incur heavy debt by it. But houses are so dear in Seville that I think it would be impossible, and perhaps what you thought a better one would prove to have greater defects. To tell the truth, I was highly pleased with your present convent. There is no reason for discussing the subject again, nor will Father Nicolas mention it, as I have written asking him to drop it. I suppose he thought he had succeeded perfectly: he spoke so well of the place he had found that, as I knew your community wished to move, I thanked God for it. May He give us light to succeed in all we do.[9]

Father Nicolao has bad health. Ask God to preserve him, for his death would be a great loss

[9] The nuns did not move to another house until 1586.

to us and a greater to you. God be with your Reverence, my daughter, and with all the nuns, and may He make them saints for me.

To-day is November 8.

Before receiving your letter, such an account of that house had been given me that I was astounded. You must know that I have given away so much of the *caraña* that I have little left, and nothing does so much good to me and the others. Be kind enough to send me more when you can find a messenger. You must all pray that these nuns may have something to eat or I do not know what will become of them. They all beg earnestly for your prayers.

The servant of your Reverence,
Teresa de Jesus.

CCCCV

Avila, November 13 1581[1]

TO THE LICENTIATE MARTIN ALONSO DE SALINAS, CANON OF PALENCIA

The Saint asks him to help the foundation at Burgos.

JESUS!

May the grace of the Holy Spirit be with your Honour.

AS a relief from your other wearisome occupations, it would be well if your Reverence would write to me sometimes, for it certainly is a great boon and a solace to me when I catch sight of a

[1] Fuente 359. Canon Salinas helped in making the foundation at Palencia. (*Found.* xxxi, 5.)

letter from you, although it renews my regret at being so far away from you and my feeling of loneliness at Avila. May God be praised for all things! I thank Him heartily for preserving your health and for the safe return of your brothers from their journey.

As they are now at Burgos, it seems to me that if you think well of it we ought not to miss the opportunity. Be as zealous as possible about our foundation there, since God has filled the heart of Doña Catalina[2] with such fervour. Perhaps there is some mystery about it. She sent me a letter which I am answering, and writing, as she asked me, to a certain person. I beg of you to write as the Mother Prioress wished you to do, also to any one else who you think may be useful to us. Perhaps our fears may be groundless for Doña Catalina says that since we began our negotiations the Corporation has given leave for other convents. I cannot see why such difficulties should be made about thirteen women —a very small number, but one which appears to distress the devil very much. What you mention seems trying, but there will be no lack of annoyances later on. If it is the devil's work, it will do him little good if God favours the foundation. May His Majesty direct it as is most to His service, and may He preserve you and grant you the sanctity which, wretch though I am, I daily beg for you. I should like to write at greater length, but am prevented by the number of letters still unwritten. My health is better than usual: the cold does not

[2] Catalina de Tolosa.

seem to hurt me though there is a great deal of snow.

Written at the convent of St. Joseph, Avila, November 23.

The unworthy servant of your Reverence,
Teresa de Jesus.

I beg your Reverence to remember me very kindly to Señor Suero de Vega[3] and Doña Elvira; tell them that I never forget to ask our Lord to bless them and their little angels.

CCCCVI

Avila, November 14, 1581[1]

TO JUAN DE OVALLE, THE SAINT'S BROTHER-IN-LAW, ALBA DE TORMES

St. Teresa persuades him to remove his daughter Beatriz from Alba. News from their relations in the Indies.

JESUS!

May the grace of the Holy Ghost be with your Honour.

YOU may well believe that I am not at ease, nor can I be, while I hear that you are still at Alba. I should like to know what steps you are taking in the matter, for which the same reason still exists. For love of our Lord, do not be careless about it. The wintry weather is already so severe

[3] The husband of Doña Elvira de Manrique, daughter of the Duke of Osorno: they lived at Palencia.

[1] Fuente 360. The autograph belongs to the convent of the *Teresas*, Madrid.

that it would not be a bad plan for you to move to some warmer place, as you generally do. Believe me, from what I hear, the devil is not asleep. This is the fact, and I greatly fear that when, later on, we wish to remedy the matter, it will be beyond our power. I do not think that woman's silence is a good sign.

Really, Señor, without discussing this serious business, the gravity of which cannot be exaggerated, the plan I mentioned would be a safeguard for your daughter,[2] who cannot stay with her relations for ever. If Señor Goncalianen does not answer me, it will mean that he will not let you rent his house; but that would be no reason why you should not go to Galinduste and come to Avila later, as we arranged. Whatever you do, for the love of God do not torture me any longer. Remember me to my sister. My health is fairly good. You must know that letters have come to me from the Indies, but no money. Just as he[3] was on the point of sending some, he learnt of my brother's death (may he be in glory!) and asks for certain documents first before despatching the sum. Augustin de Ahumada says he will return in a year's time without having made a fortune, but that he expects help from the king. He feels sure of receiving it because he has rendered great service and will be supported by the viceroy who is coming to Spain.[4] Don Lorenzo has married the daughter of a judge who has transferred to him the annual tribute paid him by the Indians.[5]

[2] Beatriz.
[3] St. Teresa's nephew Lorenzo.
[4] Augustin did not return to Spain but died at Lima.
[5] Don Pedro de Hinojosa, formerly auditor of the Royal Audience

The conditions are so favourable that Don Lorenzo has an income of about seven thousand ducats. His wife is an excellent choice, and people say he is very sensible and upright. In his letter to his brother he asks to be remembered to you, your wife, and Doña Beatriz. He says he cannot forward money to you just now, his expenses being heavy, but will send some by Augustin who is to sail with the next fleet. God grant he may, for however small the sum, it would be a great help! I will advocate your cause strongly when I write to him. It would not be a bad plan for you to send a letter of thanks which I could enclose in mine.

Give my very kind regards to Don G.[6] and ask him not to forget what he promised me. Remember me to Doña Beatriz also: I do not know when she will be able to repay me for all my prayers for her. May His Majesty be with you all, and may He make you as holy as I ask of Him.

To-day is November 14.

Your servant,

Teresa de Jesus.

in Peru. He occupied that post when Lorenzo married his daughter and was also temporary governor of Peru, as the viceroy had just died. He transferred to his son-in-law the annual income given him by the king which was derived from the territory of Riobamba.

[6] Only the first letter of this name is legible; it is probably Gonzalvo, Juan de Ovalle's son.

CCCCVII

Avila, November 19, 1581.[1]

TO THE MOST ILLUSTRIOUS DON PEDRO DE CASTRO, CANON OF AVILA.

Delight at his approval of 'The Life.' The Saint asks him to become her confessor. She congratulates him on his style of writing.

Jesus be with your Reverence.

THE kindness done to me by your letter so overpowered me that before thanking you I said a *Te Deum laudamus* to our Lord, for the boon seemed to come from the hands that have already given me so many others. Now I kiss your Honour's hands repeatedly, and wish I could repay you by something more than words. How wonderful is the divine mercy, for my ill-doings have benefited your Reverence, and well they may, since you see that I am not in hell as I have so often deserved to be. That is why I named the book 'Of the mercies of God.'[2]

[1] Fuente 361. The autograph is venerated in a silver reliquary at the cathedral of Cordova, in the splendid chapel dedicated to St. Teresa.

[2] St. Teresa had asked Don Pedro de Castro to become her confessor. (See letter of October 26, 1581). He always declared that he did not believe in the revelations of St. Catharine of Siena or St. Bridget, much less in St. Teresa's. He used to say: 'Speak to me of the humility and other virtues of Mother Teresa de Jesus, but say little of her revelations for I have small faith in them.' She was so pleased at these words that she at once asked him to hear her confessions. She had given him her *Life* to read, asking him to correct it. In his testimony for her canonisation he declared: 'I read her works with utter indifference, resolved not to overlook a false stroke of the pen, but they so won me over that I aver that no book has roused my devotion more, and very few as much.'

May He be for ever praised, for I never expected any favour less than this He has shown me now, and I felt troubled about every foolish thing I had done. As I do not wish to say any more on paper, I beg you to come and see me to-morrow, the eve of the Presentation, when I will bring before you a soul that has ruined itself repeatedly, so that you may treat it as you see is most pleasing to God. I trust His Majesty will give me grace to obey you all my life, for I do not imagine that the absence of my confessor sets me at liberty, nor do I wish for such freedom, knowing the dangers of such ideas. It is impossible that I should not gain much if your Reverence does not forsake me, and you will not do that. I think I shall keep your letter as a pledge, though I have better security than that.

What I ask of you is, that for love of our Lord, you should always bear in mind what I really am, and so make no account of the favours shown me by God, except to think the worse of me because I serve Him so badly, which proves that what I receive only involves me more deeply in His debt. Let your Reverence avenge His Majesty on me, since He only punishes me by showering on me fresh favours, which is no light penalty for the soul that knows itself.

When you have finished the manuscripts, I will send you more, and you will find it difficult not to hate one who ought to be so different from what I am. Yet I think you will enjoy them. May our Lord give you His joy as I ask of Him. Amen.

The diction of your letters has not lowered my opinion of your Reverence: I was about to

compliment you upon it. Everything that springs from the motive of rendering God service tends to His glory. May He be for ever blessed. Amen! for I have never been so happy as I am to-night. I kiss your hands repeatedly for the title you give me, which does me great honour.

My good Señor Doctor Castro y Nero...[3]

CCCCVIII

Avila, before November 28, 1581[1]

TO DON PEDRO DE CASTRO

Disappointment at his refusal to preach at a profession. The preacher's partridges.

Jesus be with your Reverence.

I DO not know, nor can I imagine, why you refuse. You were better able than any one last night to discern and remove the cause of the trouble of that poor little novice,[2] who certainly had spent a trying day—not the first by a great many. I shall say no more to her mother, but will take your advice, for that is what submission means. But even without that motive, I should have followed the same course, so repugnant is it to my character to make a request that gives pain.

I have just been told that Sister Ana de San Pedro

[3] The letter ends in this way.

[1] Fuente 363. Vol. vi, no. 4, First Ed.

[2] For the difficulties about the profession of Ana de los Angeles, see Letter of Oct. 26. Her mother, Ana de San Pedro, had sent her son-in-law Alonso Sedeno to Canon de Castro who, overcome by his persuasion, and probably by the receipt of this note as well, consented to preach,

has sent to Don Alonso, begging him on no account to omit calling on you to ask you to preach. This happened before your letter arrived, for I should on no account have allowed it afterwards. We shall have no sermon unless the Father Provincial comes, for though the nuns will not insist upon any one's preaching unwillingly, they would evidently rather give the partridges[3] than lose the sermon, and I do not know what will be done.

May our Lord make your Reverence as great a saint as I ask of Him. I wish this letter to reach you before Don Alonso does, as I do not want you to think that I would go against your wishes in any way, so I will say no more except that I am greatly vexed about the little scheme.

The daughter and servant of your Reverence,
Teresa de Jesus.

CCCCIX

Avila, November 28, 1581[1]

TO DON PEDRO DE CASTRO, CANON OF AVILA

The Saint's prayers that he may help souls. Thanks for his sermon. Arrival of St. John of the Cross.

JESUS be with you, and may His Majesty reward you for the pleasure and help you have given me to-day! To that I add another wish; and unless you comply with it to the best of your power, I think it would have been better for me never to

[3] The partridges seem to have been a gift from the nuns to the preacher.
[1] Fuente 362. Vol. IV, No. V, First Ed.

have known you, so keenly would it grieve me. The trouble is that I am not contented at seeing you go to heaven alone but I want you to be a great power in the Church of God.[2] I have prayed much to-day that He may not allow you to use your fine intellect for any other object.

The nuns here kiss your hands and were greatly pleased by your sermon. Let me know whether you were tired, and how you are, but do not trouble to write, for delighted though I am to receive a letter from you, I wish to fatigue you as little as possible—and even then I shall weary you greatly. I was very glad to see a father of our Order this afternoon,[3] although it prevented my sending a message to the Marquesa who is passing through Escalona. The letter will reach Alba most certainly and I am as certainly the daughter and servant of your Reverence,

Teresa de Jesus.

[2] The Saint's prayer was granted. Don Pedro became first canon of Toledo, then bishop, first of Lugo and afterwards of Segovia, and had been nominated Archbishop of Valencia when his death occurred.

[3] St John of the Cross had been ordered by Fray Diego de la Trinidad to fetch St. Teresa from Avila and take her to Granada to make the foundation there. His note ran: 'I command Fray Juan de la Cruz under obedience to take our very Reverend and very religious Mother Teresa de Jesus to the foundation with all the comfort and care befitting her age and person.' St. Teresa could not go, having pledged herself to go to Burgos. St. John returned to Veas on Nov. 29, taking with him Maria de Cristo, Antonia del Espiritu Santo, and her relative, Beatriz de Jesus, from Toledo. This was the first time St. Teresa had met St. John since his imprisonment. While at Avila he called on the community of the Incarnation. 'O nuns of the Incarnation,' he said to them, 'what have you cost me and what do you owe me in return!'

CCCCX

Avila, November 28, 1581[1]

TO MOTHER MARY OF ST. JOSEPH, PRIORESS OF SEVILLE

Begs her to choose some good nuns for the foundation at Granada. Asks for payment of the debt for the chapel. The Saint's approaching departure for Burgos.

May Jesus have your Reverence in His care for me!

I WROTE your Reverence a very long letter today, so I will not say much now as I am very busy because we had a profession this morning, so that I am extremely tired.

I asked you to give me two nuns from your community for the foundation at Granada, and I trust to you not to choose the worst.[2] I beg this of your

[1] Fuente 364. This letter is in the handwriting of Blessed Anne of St. Bartholomew. The autograph belonged first to the Valladolid collection, then to the Jesuits of Medina del Campo.

[2] Mary of St. Joseph sent to Granada two of her nuns: Maria de Jesus (Ruiz) and Maria de San Pablo (de Moralés). The former was a young nun much given to penance, impetuous and energetic. She returned to Seville and helped to make the foundation at San Lucar. Our Lord is said to have given her the choice of suffering for her sins in this world or the next. Maria begged as a favour to expiate her sins on earth. From that day the devil was allowed to inflict on her terrible anguish of soul and body and terrifying visions which were aggravated by interior desolation. She died in joy in 1619. Maria de San Pablo also helped in the foundation at San Lucar. (*Œuvres* IV, 318) The Ven. Anne of Jesus, who went as prioress and made the foundation in St. Teresa's stead, took with her to Granada Beatriz de San Miguel (de Andarada), a saintly nun of whom St. Teresa had said when giving her the habit at Toledo: 'Make much of Beatriz de San Miguel for she will be a very perfect nun.' She was professed in 1571 and chosen as a foundress at Veas. Once while looking at Beatriz the Saint remained absorbed in thought for some time. On coming to herself she said:

charity, for you know how important it is that they should be very perfect and capable. That will leave you a vacancy to take more postulants and to pay your debt to me sooner, for I feel keenly disappointed at leaving Avila for Burgos without the building of my brother's chapel having been started; yet I have been told that I am in conscience bound to undertake it. I tell you this to show you that I cannot postpone the matter much longer. Therefore do all you can to forward the sum to me, and pray for me, as, after Christmas, I am going to make the foundation at Burgos. The climate there is excessively cold at this time of year, but I should not mind that if the road led past Seville so that I might see you. However, our Lord will bring about our meeting some day. My health is fairly good, (glory be to God!) but you and all the sisters must help me by your prayers to carry my burdens. Teresa[3] asks you and all the nuns to pray for her. May His Majesty have your Reverence in His care for me and make you a saint, as He can do. Amen.

From the convent of Avila, November 28. Kindest remembrances to all the sisters,

Teresa de Jesus.

'I saw the greatness and glory of God within the soul of this angel in so striking a manner that my own was carried away by it.' She performed miracles and prophesied at Granada, and the whole city was present at her funeral. Lucia de San José (Martinez y Lopez) and Leonor Bautista de Jesus (Perez de Castillejoy y Bermudez) completed the party from Veas. An account of the foundation at Granada by Venerable Anne of Jesus is given at the end of the *Book of Foundations*.

[3] Teresita.

CCCCXI

Avila, November 29, 1581[1]

TO JUAN DE OVALLE, THE SAINT'S BROTHER-IN-LAW

St. Teresa wishes to see her sister before leaving for Burgos. Plan for Beatriz.

JESUS!

May the Holy Spirit be with you, Amen.

I WROTE to you a short time ago and am very anxious to know how all the affairs are to be arranged.

I received a letter to-day telling me that the municipal corporation authorizes me to make a foundation in the city of Burgos, and as I already possess the Archbishop's permission,[2] I expect to go there before visiting Madrid. I should be sorry to leave without seeing my sister first, as I may go from Burgos to Madrid.

I have been thinking that if Beatriz wishes to be a nun, it would be a good plan for me to take her with me to Burgos after having given her the habit at Avila: she could then accompany me to Madrid. She would enjoy seeing our different convents. In that way, she would be a foundress before she was professed, would attain without effort to a state in which she would be beside herself with joy, and could finally settle at Alba. Our Lord knows how I long for her happiness, and it would be a great

[1] Fuente 365. The autograph belongs to the nuns of Velez-Malaga.

[2] This permission was withdrawn. St. Teresa did not visit Alba nor did Beatriz accompany her to Burgos.

source of happiness for you and my sister to witness her well-being. Think it over and pray about it, as I do most earnestly. May His Majesty overrule it as most tends to His glory, Amen. And may He have you in His keeping. Let my sister consider this letter as addressed to her. Remember me affectionately to my niece and nephew. Teresa desires the same. I am making use of a special messenger who has to go to our Father Provincial at Salamanca to obtain permission for a certain renunciation: he will call at Alba on his way there and back. Have your answer ready and give it to the Mother Prioress, but say nothing about Burgos to anybody.

To-day is November 29.

Your unworthy servant,
Teresa de Jesus.

Please turn over the page. If we carry out our plan about Burgos, you need not leave Alba, as the long journey in prospect would be sufficient reason to account for my visit to my sister. I could say afterwards that I wished to take my niece with me and no one here could find fault with that. If you approve of the project, I will let you know when the date of my departure is fixed, but it would do no harm if you came here earlier. Although I should like to know about it, I hear nothing about Doña Major's[3] health, nor can I find means to send her the wimples, which are so heavy that no one will carry them. Will you remember me kindly to her and tell me how she is. I am fairly well.

[3] Juan de Ovalle's sister, a Benedictine nun.

CCCCXII

Avila, November 30, 1581[1]

TO FATHER GRACIAN, SALAMANCA

Departure of the foundresses for Granada. Generosity of St. John of the Cross. Foundation at Burgos. Complications concerning Teresita and Beatriz.

Jesus be with your Reverence.

THE nuns left to-day, much to my sorrow, and I feel very lonely. They did not share my feelings, especially Sister Maria de Cristo who was most anxious to go, of which she made no secret. The other sister was unsuitable, as you will learn later on; yet as you had written telling me to send her, I was very scrupulous about keeping her; but Doctor Castro set my conscience at rest.

Fray John of the Cross very much wished to send your Reverence some money, and made careful calculations as to whether he could spare any from the funds for the journey, but found it impossible. I think he will manage to get some for your Reverence.

Antonio Ruiz came to see me a few days ago. His whole mind was bent on travelling with me as he was longing to see your Reverence. He is writing to you and handed me two coins (I think they are worth four crowns each) which I am to send to you. I shall certainly not do so until I find a trustworthy messenger. I have had a great struggle not to keep them for myself, for, as things are

[1] Fuente 366. Vol. V, No. 31, First Ed.

going, it is no wonder I was tempted to steal them.[2]

Mother Inés de Jesus[3] sent me the enclosed letter with others from herself. I wrote saying that the earliest possible date for our departure would be after the Christmas season, and also announced your arrival at Palencia so that the ladies might have patience. The good prioress must be pressing it because she sees how eager they are, so make no arrangements to preach elsewhere after Advent; you will find exercise for your talents at Avila. Doctor Castro wants you to spend Christmas here, as I do, but little regard is paid to my wishes. I think that there is no alternative to taking Teresica with me, for the theologian highly approved of it, and she is so grieved at my departure after the others' having left that I think it is necessary. She is very low-spirited, so that if any emergency should arise, I do not know what she might do.[4] I thought it well to give her some hopes of coming with me, although it is a great trouble to me. Glory be to God, Who wills that all the troubles should fall on me.

I am wondering very much whom I shall leave to take my place here. I cannot make up my mind, for, considering how well known was the wish of Ana de San Pedro to go elsewhere,[5] I cannot decide to put her at the head of the community. I think

[2] Because the nuns at Avila were half-starved.

[3] Inés de Jesus, Prioress of Palencia, had made great friends with Catalina de Tolosa when she went to see St. Teresa at Palencia to hasten the foundation at Burgos.

[4] St. Teresa feared she might follow her brother's example by giving up the religious life.

[5] Ana de San Pedro had been anxious to go to Granada on account of the trouble about her daughter.

that Sister Mariana[6] would fill the office well, for she is suitable in many ways, were it not for Father Julian, although he comes rarely now and he interferes with nothing. God will enlighten your Reverence, and we will discuss the matter when you come.

The veiling took place yesterday; the mother and daughter are beside themselves with joy. I am very tired with it all, and did not go to bed until two o'clock.

I have chosen for Granada three sisters from this house, three more from Veas, with Anne of Jesus for prioress; two more nuns from Seville, and two lay sisters from Villanueva who are excellent religious, and whom I take because the prioress asked me, as she had five lay sisters. She was right, and it is well to have them, as the foundation at Granada is so promising. Anne of Jesus will not like it, as she wished to control everything herself. If you approve, will you be firm about the matter, for no better nuns could be found: if not, will you give what directions you think fitting. And now abide with God, for, as I went to bed at two o'clock and rose early, my head is in a bad state: otherwise, my health is fairly good.

It has just occured to me that it would be inconvenient for Teresa to travel with me if Beatriz[7] came; it would be impossible to take them both and a burden to me. Yet Teresica would be some help as she recites the Divine Office well. I shall

[6] It was Mariana who had got Father Julian into trouble with her scruples, consultations, and long and frequent confessions.

[7] Her cousin Beatriz, Juana's daughter.

say nothing to her about it and Beatriz will take care to give me no trouble. I do not think it would be well for you to accompany Mother Tomasina.[8]

The unworthy servant and subject of your Reverence,

Teresa de Jesus.

CCCCXIII

Avila, December 1 1581[1]

TO FATHER GRACIAN, SALAMANCA

Payment of four crowns from Alonso Ruiz. Cold weather.

JESUS!

FRAY Ambrosio[2] is taking you the four crowns given to me for your Reverence by Alonso Ruiz. I got two extra from him for valid reasons, but could do no more. I seem to have taken to begging, which is quite new for me and does not mortify me at all. The fact is that, as I am asking alms for members of the Order, I am not doing much. May our Lord make your Reverence a great saint as I ask of Him. Amen.

Will you remember me very kindly to the Mother Prioress.[3] If the fathers at Salamanca suffer so bitterly from the cold, what must it be for the nuns!

[8] Tomasina Bautista (de Perea), then at Alba, who was to be prioress at Burgos.

[1] Fuente 367. The autograph is at the convent of Corpus Christi, Alcalá.

[2] Fray Ambrosio de San Pedro.

[3] Ana de la Encarnacion who was prioress of the convent at Salamanca for thirteen years.

Their faith will save them; but to tell the truth, I have not much faith as regards that house.

To-day is December 1.

Let me know how your feet are: you must feel the cold very severely if you have chilblains already. However, they leave no bad effects behind them. I am fairly well, but tired. All the sisters beg for your prayers, especially Teresa, who is much pleased with her Diurnal, as the other nun is with her books.

The subject, servant, and daughter of your Reverence,

Teresa de Jesus.

CCCCXIV

Avila, December 4, 1581[1]

FRAGMENT OF A LETTER TO FATHER GRACIAN, SALAMANCA

Difficulties about a house for the nuns at Salamanca. Efforts of the Saint's relatives to set aside Lorenzo's will.

. . . to put the money out at interest would not do, as they will be forced to buy a house soon, good or bad. I do not understand why they cannot manage to put up with Monroy's:[2] they seem likely to die where they are now. Our communities have to live where they can, and not where they choose,

[1] Fuente 369. The autograph belonged to D. a Manuela Palacios. Madrid. The beginning and end of this letter are missing.

[2] The friars first lived in the *casas de Monroy* — Monroy's houses — which were supposed to have belonged to the celebrated Maria Monroy, surnamed 'the brave.' After St. Teresa's death, the nuns moved to a home given them by Cristofer Suarez.

sometimes. However, your Reverence will see what is the best course to decide on. I do not understand how you can say you will come here with my sister, nor how you could find time for it.

The enclosed letter from Francisco's mother-in-law reached me two days ago. I am deeply grieved at witnessing such wrong intentions. Theologians here say the will could not be set aside without committing mortal sin. I think it will be necessary to keep the girl with me. After all, her relations can do nothing, nor should we allow them to interfere. I am afraid of what might happen if she were at liberty. She is ill with a severe cold and fever, and with the rest of the nuns begs earnestly for your Reverence's prayers. Abide with God, for midnight has struck. Will you tell either me or the others what is to be done about their journey.

Anne of St. Bartholomew still writes my letters and is a great help to me. She kisses your hands. You must know that I have no travelling companion, so do not think of leaving me out in the cold.[3]

To-day is December 4.

[3] St. Teresa wished Father Gracian to be her travelling companion.

CCCCXV

Avila, about December 4, 1581.[1]

TO DOÑA BEATRIZ DE MENDOZA Y CASTILLA, MOTHER-IN-LAW OF DON FRANCISCO. MADRID.

Suggestions that a mutual agreement should be come to about Lorenzo's will instead of going to law.

JESUS!

May the grace of the Holy Spirit be with your Honour for ever.

I BELIEVE that when I asked you not to write to me I only meant concerning this business,[2] for it would be absurd not to say that your letters are an honour to me, as I thoroughly realize whenever I receive one. But I am deeply pained when they ask me to do what my conscience forbids, and when they mention actions on the part of Don Francisco which others besides myself consider wrong. As people assure you to the contrary, you cannot but doubt my good-will, which pains me extremely, so I am exceedingly anxious that the matter should be settled. May our Lord direct it as is most to His service, which is what your Honour desires: and never has the first movement of any other motive passed through my mind. I am always anxious to please you and I appreciate the high qualities of Doña Orofrisia.

[1] Fuente 375. The autograph belongs to the Carmelite convent, Guadalajara.

[2] The family were trying to set aside Lorenzo's will on the pretext that it was found open after his death.

It is true, as you say, that I wrote saying that our Lord would give her children;[3] I repeat it and trust in His Majesty that He will. I never attached much importance to the pretentions of which Pedro de Ahumada speaks, nor do I now. I am so tired of interfering in these matters that, were I not told that I am in conscience bound to it, I should leave them entirely alone. In fact, I had determined to do so, had not Perálvarez[4] declared that you thought it would be neglectful of me as the question affected St. Joseph's. As, for my sins, I am prioress there, I own that you are right, and that the convent ought to assert its claims so that the chapel may be built without delay. Several lawyers have told me that, even if the children of my brother (may he be in glory!) should set aside the will because no one knows who opened it, our house has such strong claims that there would be a long lawsuit. You are wise in desiring a full explanation, for it is a terrible thing and a heavy expense to have recourse to lawyers. May our Lord direct the matter aright as He can do, and may He preserve you for many a year for the solace of your children. Amen.

Your unworthy servant and subject,
Teresa de Jesus.

Sister Teresa de Jesus kisses your hands. I trust in God that before long we two shall be able to do so in person.[5] We both of us desire to be very warmly remembered to Don Francisco.

[3] Francisco's wife. If she had any children they must have died young as he left no descendants.

[4] The Saint's cousin.

[5] St. Teresa expected to make the foundation at Burgos quickly and go to Madrid.

CCCCXVI

Avila, December, 1581.[1]

FRAGMENT OF A LETTER TO FATHER GRACIAN AT SALAMANCA

A revelation about the foundation at Burgos.

. . . As far as I know, I never learnt from Joseph[2] that I was to start for Burgos at once, nor whether I was to leave Avila soon or later on, but only that you were not to send some one instead of me as you thought of doing. . .

[1] Fuente 370. Vol. VI, frag. 13, First Ed.

[2] St. Teresa told Fray Pedro de la Purificacion that while she was debating whether she should go to Granada or Burgos, our Lord said to her: 'My daughter Teresa, let both foundations be made. Send some one in your name to Granada; the work there will easily be accomplished. Go yourself without delay to Burgos. You will meet with difficulties from one who does not wish to help you, and will suffer many trials, but you will succeed in your project. The name of Teresa de Jesus is all-powerful: what is worth much, costs dear. I shall be well served in that convent. Start without delay.' This was why the Saint was confident of success, when every one else lost hope. (Dep. made by Fray Pedro de la Purificacion, 1602).

CCCCXVII

Avila, December, 1581.[1]

TO FATHER GRACIAN, SALAMANCA

Delight at the prospect of meeting him. Certain sanctities. Anxiety about Beatriz. Doctor Castro reads the Saint's books. Teresita's postscript.

JESUS!

Jesus be with your Reverence, my Father.

I WAS delighted to receive your letter last night with the rest of the scapulars, and to learn that your Reverence was determined that I should see you soon. God grant you a prosperous journey, my Father. If the Constitutions are not all printed, please set some one to work at them, and for charity's sake, if you preach on the first day of the Christmas season, do not start until next day lest you should injure yourself: I do not know where you get your strength from: may He be praised Who gives it to you! I was amused at your saying that you were getting rich: may God enrich you with eternal treasures!

I do not understand certain sanctities. I am referring to the person who does not write to your Reverence, and to the other who expects every one to follow his opinions.[2] It has tempted me. O Jesus, how few people in this world are perfect! As the messenger is on the point of starting, I will not say much, as I have just written a long letter to the

[1] Fuente 368. The autograph was at the Carmel of Larrea.

[2] Fray Antonio thinks that the second person was Doria.

Marquesa de Villena for which a special bearer is waiting.

I think it would be well for your Reverence to write to me while my sister is at Alba, if you advise me to invite her here. If the girl[3] has to be admitted under such conditions, I do not at all wish her to enter here, nor do I see why she should come, unless it were to burden me. As for the plan of sending her to the Incarnation, it is absurd, for I do not think it would suit her and the expense would be terrible. God be with her and her mother! What a life they lead me!

Teresa has recovered, and I think we may feel sure of her for she has spoken her mind freely, as you know. I am in fairly good health.

The Duchess[4] has written to me again by means of her chaplain. I answered her in a note, saying that I had sent you a long letter for her. I tell you this to make sure you forward it, for it is of little importance except that I say that you cannot accompany her on her journey.

Will you give the enclosed letter to my sister if you approve of it. Perhaps God will inspire Beatriz with better dispositions on her return, if she will not come here. I should not care if she were going to remain in the country permanently but when summer comes they will go back to Alba and all the trouble will begin again.

On the day after to-morrow several people will be leaving for Madrid and I shall give them your commissions to carry out. The scapulars are in good

[3] The Saint's niece Beatriz.
[4] The Duchess of Alba.

taste and will excite devotion. Don Francisco asked his sister for one: I feel sorry for him. I remind you once again to write to me if there is need for that family[5] to come here. And now abide with God, for it is very late.

You must know that we have a small room ready for you, but I do not think that Doctor Castro will consent to your remaining in it. I am on very good terms with him. I gave him what I have by me of that book: he is never tired of telling me how much good the other volume did him. As for me, it is enough to know that he is a friend of your Reverence to make us the best of friends. I think that there is no better way to make a confessor understand me and to remove his fears than to give him one of my manuscripts to read, which saves me a great deal of trouble. God grant your Reverence the rest I ask for you and may He have you in His keeping. Amen, Amen.

The servant and subject of your Reverence,
Teresa de Jesus.

(Teresita's postcript.) I am not writing to your Reverence as I am too delighted at the thought of seeing you, so I only thank you and kiss your hands repeatedly for your great care of my health and comfort. The hope of meeting you and the pleasure the diurnal gave me have made me well again. May God repay your Reverence as I ask of Him!

I am delighted with Teresa's message: I believe now that love is the best remedy. May God give us His love and Himself with it.

[5] Juana, her husband, and Beatriz.

CCCCXVIII

Avila, December 15, 1581[1]

TO LORENZO DE CEPEDA, ST. TERESA'S NEPHEW, PERU

Congratulations on his marriage. His child in Spain. Teresita's good qualities. Troubles at St. Joseph's, Avila. Messages to Augustin.

JESUS!

May the grace of the Holy Spirit be with you, my son!

I RECEIVED your letter, and my joy at the good fortune[2] our Lord has bestowed on you renews my pain at the grief I see you feel—as well you may. As I wrote at length about my brother's death (may he be in glory!), I do not wish to renew your sorrow. I deeply regret that things are going very differently from what I wish, although, as I wrote to you, it has been a great comfort to me to witness Don Francisco's success, for setting aside the rank of his bride who is connected with all the principal families in Spain, her own good qualities would have sufficed alone. You should write her the most polite letter possible and send her a present, for she deserves it. I assure you that if Don Francisco had been very rich it would have been an excellent match for him, but after having paid all the legacies left by his father, Teresa's dowry,

[1] Fuente 371. The original belonged to D. a Maria Mucientes, Toledo.

[2] Lorenzo's marriage with Doña Maria Hinojosa.

and his own debts, there is so little money left that unless God provides for him, I do not know how he will manage to live.

May God be for ever praised for having favoured you by giving you a wife who will make your home happy and peaceful! I sincerely congratulate you, for the thought of your happiness is a great comfort to me. I kiss the Señora Maria's hands repeatedly: she has a bedeswoman here with many to help her. We should very much like to meet her, but if that would entail her sharing our troubles, I would rather she were in peace at home than undergoing trials here.

It is Sister Teresa de Jesus who cheers my spirits. She is a woman now and grows steadily in virtue. Though I laughed when I read her letter to you, you may well take her advice, for God truly speaks by her and she practises what she preaches. May He uphold her, for she edifies us all. Her judgment is sound and I believe she will prove capable in every way. Be sure to write to her for she is very lonely; I feel deeply sorry for her when I think of her affection for her father and the care he took of her, for there is no one to show her any kindness now. Don Francisco loves her dearly but can do nothing else for her.

Diego Juarez gave me more details than did you and your brother about Doña Maria's excellent qualities and all the rest of your good fortune, for your letters are too short, considering from what a distance they come. It is a great mercy of God that you made so good a match and were able to marry

soon,[3] [as you began to be fond of pleasure when you were so young that we should have had trouble with you. It makes me realize how much I love you, for the child resembles you so closely that I cannot help keeping her near me and loving her dearly though I am deeply grieved at the offence committed against God. Considering how small she is, it is extraordinary how like she is to Teresa in her patience. May God make her His faithful servant, for the little one is not to blame! You must take care that she is well trained, which she would not be where she is when she grows older. It would be better for her to be brought up by her aunt until we know what God means to make of her. Since He has given you riches, you might send a certain sum of money here and the interest would pay for her maintenance. When she is twelve years old, our Lord will decide as to what is to be done with her, and it is a great thing that she should be taught to be good. There would then be the money to provide for her future. She certainly deserves that this should be done for her, for she has a lovable character, and, baby as she is, she never likes to leave this house. There would have been no need to make us any payment for her] had not this convent been in a state of great necessity just now, for Francisco de Salcedo died (may he be in glory!) and left us a legacy which barely pays for our dinner and leaves nothing for supper, yet

[3] The paragraph in brackets was suppressed in former editions of the Letters and has been translated from the Spanish of P. Grégoire's *Lettres de Ste. Thérèse* by his kind permission, having first been printed at Quito in 1898 by Canon Manuel Polit.

almost all the other alms stopped at once. As time goes on matters will improve, but nothing has been added until now so that we suffer very much. Teresa's dowry will be a great help if God allows her to be professed, as she anxiously desires to be.

At times my health is better than usual. Since you left Spain,[4] God has founded a convent of Discalced nuns at Palencia, at Soria, and another at Granada, and after Christmas I am to leave here to found one at Burgos. God willing, I hope to return soon to Avila.

I am expecting a visit from my sister and her daughter; you would be extremely sorry if you knew how very poor they are. I greatly pity Doña Beatriz, who wishes to be a nun but has no dowry. It would be real charity if you could manage to send them some money; however small the sum, it would be much for them. I am the one who wants no money: I only ask you to pray that I may do the will of God and that all of you may become great saints, for everything else will pass away.

All the nuns here, especially Mother San Jeronimo, wish to be kindly remembered to you; we all intercede for you. Take care, my son, since you bear the name of so good a father, that your actions are worthy of him.

From what you write, when this letter reaches you, my brother, Augustin de Ahumada, will already have started. God bring him back safely! Should he not have left, will you kindly show him this letter for my head will not allow me to write much.

[4] Lorenzo must have left Spain about March, 1580. See letter of Aug. 6, 1580.

I assure you that unless he brings back the means to maintain himself, he will be in great straits, for there is no one here who could support him, and I should be deeply grieved at being unable to help him.

The Viceroy has returned and Father Garcia[5] is well, but I have not seen him.

It is a rash thing for a man of Augustin's age to take such a dangerous voyage for the sake of money. He and I ought to think of nothing now except preparing for heaven. May God bring us there and may He make you as holy as I ask of Him! Amen, Amen. I kiss the hands of all your friends and will say no more. I enclose a letter from Teresa de Jesus: follow her advice and I shall be satisfied.

The convent of St. Joseph, Avila, December 15, 1581.

Your servant,

Teresa de Jesus.

[5] Fray Garcia de Toledo was the Viceroy's son. See Letter of Nov. 8, 1581.

CCCCXIX

Avila, December 28, 1581.[1]

TO MOTHER CATALINA DE CRISTO, PRIORESS OF SORIA, AND HER NUNS.

Thanks for their gift of money to St. Joseph's, Avila. Consolation for their trials. Entrance of Leonor de la Misericordia as postulant at Soria.

JESUS!

May the grace of the Holy Spirit be with your Reverence and your Charities, my daughters.

YOU may be sure that I should like to write to each of you personally, but such a storm of business and letters is pouring down on me that it is much for me to be able to manage these few lines. My time is the more filled up because we leave Avila to-morrow. Beg our Lord to accept all in His service, especially the foundation at Burgos.

Your letters are a great comfort to me, and it comforts me still more to realize by your actions and your words how much you love me. But I believe you still fall short of returning the love I bear for you, although the help you have given me has been very great. My need was so urgent that I appreciated it very highly. Our Lord will repay you, for you evidently serve Him fervently since you have managed to give so generous an alms to these poor nuns. They all thank you sincerely and will pray to our Lord for you. I do this so inces-

[1] Fuente 372. The autograph belongs to the Convent of Pampeluna.

santly that there is nothing more I can offer you.

I am glad that you get on so well in every way, and particularly glad that you are suffering from calumny without having done anything to deserve it: it is an extremely good thing, for you have had very few opportunities of gaining merit in your foundation. I will say no more of our good Father Vallejo[2] except that our Lord never fails to repay services rendered to Him by an increase of trials, and as this priest is doing such a great work in your house, I am not surprised at his being given the occasion to augment his merits more and more.

Remember, my daughters, that when this saint[3] enters, it will be the duty of the Mother Prioress and all of you to receive her with kindness and affection. With such virtue as hers, there will be no need to press her in any way: it will suffice for her to see what others do, and to be under the direction of so good a father. In fact, I think you will be able to learn from her. May God watch over you, and give you the good health and the long and happy life I ask for you!

I am very glad to hear that the Mother Subprioress is better. If she cannot do without meat, there is no harm in her eating it even in Lent, which is not against the Rule when there is real need for it. Do not be rigid in this matter. Virtue is what I beg our Lord to grant you, especially humility and love for one another: that is the essential. God grant I may see you advance in these. Pray that I may do the same.

[2] Canon of Soria and friend of St. Teresa.

[3] Leonor de la Misericordia (de Ayanz) niece of Beatriz de Veamonte. See letter 394. She took the habit a fortnight later.

To-day is the eve of King David's day—the anniversary of our arrival at Palencia to make the foundation. Give my love to my dear little ones: I am delighted to hear they are so well and charming. Remember me to the Señores Ayanz. I was pleased to hear that Mother Maria de Cristo's health was mending and that you have made such improvement in so short a time.

The servant of your Charites,
Teresa de Jesus.

Whenever you write, tell me about Doña Leonor's health. Will you all pray for Sister Teresa de Jesus and Mother Subprioress who are in bed; the latter is very ill[4]

CCCCXX

Written in 1581 after the Chapter of Alcalà.[1]

TO A NUN OF ANOTHER ORDER WHO WISHED TO BECOME A DISCALDED CARMELITE

How to become perfect in a large community.

Jesus be with your Honour!

AS regards the principal request you make, I cannot help you in any way, because one of our Constitutions (for which I petitioned) forbids our taking a nun from any other Order into our convents. So many have asked, and are still asking to be received that, although there are a few we should have welcomed, there are drawbacks which oblige us to put a stop to their entrance. Therefore

[4] The postcript is from the Spanish first published by P. Grégoire.
[1] Fuente 312. Published by Ribera (bk. ii, ch. 2) from the autograph.

I can say no more on the matter as the thing cannot be done, and my wish to oblige you is powerless except to cause me regret.

Before the foundation of these convents, I lived for twenty-five years in one which contained a hundred and eighty nuns. As I am pressed for time, I will only say that, to one who loves God as you do, such things will be a cross and will profit the soul without in any way harming it, under the condition that you resolve to live as though you were alone with God in the house, and unless your office requires it, do not concern yourself about anything else; that you notice the virtue you see in each sister for the sake of loving her and imitating it, and pay no attention to her faults. This was such a help to me that, large as the community was, I lived as undisturbed as though I were alone, and, in fact, I gained by it. In short, Señora, we can love the great God wherever we are. Praise be to Him, for nothing can prevent this.

Your servant,

Teresa de Jesus

CCCCXXI

1581?[1]

FRAGMENT OF A LETTER TO AN UNKNOWN PERSON

St. Teresa's conscience.

.... Why do you wish me to change my point of view of the question? When you can prove that it offends God, I will alter it; otherwise all the threats and trials in the world would not shake my resolution...

To obtain what you ask of me, you would have to declare that I ought to be scrupulous about refusing it...

CCCCXXII

1581?[1]

ANOTHER FRAGMENT

Government of the nuns.

... You must know that I no longer govern as I did; all is done by love. I do not know whether it is that no reason is given me for acting otherwise, or if it is because I have heard it said that this is the best way...

[1] Ribera. *Vida*, Bk. IV, ch. xiv. This fragment of a letter belonged to Mary of St. Joseph, Prioress of Seville, who says St. Teresa had been asked to do something of which she disapproved by some influential religious who told her that if she did not comply they would withdraw from her their help and protection of which she stood in great need. The last paragraph was separate, but appears to belong to the same letter.

[1] Fragment of a letter to Mother Mary Baptist.

CCCCXXIII

1581?[1]

FRAGMENT OF A LETTER TO AN UNKNOWN PERSON

Concerning Doña Mariana.

JESUS!

May the grace of the Holy Spirit ever be with your Honour!

I REALIZE that I do not deserve your kindness in forgiving me, considering how long I have delayed my answer, yet I know how keenly I desire you to become very holy...

As the prioress never mentions Doña Mariana, I suppose she must have left, but I trust God that, wherever she may be, she will serve Him faithfully. I long to do the same, and then we shall meet where we need never fear being separated again...

CCCCXXIV

Prefatory note

St. Teresa left Avila on Jan. 2, 1582, accompanied by Father Gracian, Fray Pedro de la Purificacion and another friar, probably a lay brother. Blessed Anne of St. Bartholomew went with her from Avila as her attendant, also

[1] Fragment of a letter to an unknown person translated from the Spanish first published by P. Grégoire, by his kind permission. The Carmelite nuns of Naples possess the upper part of a sheet of paper on which it was written.

Teresita and a lay sister, Maria Bautista. Tomasina Bautista, who was to be prioress went with her from Alba to Tormes, Catalina de Jesus and Catalina del Assuncion, the daughter of Catalina de Tolosa from Valladolid, besides Inés de la Cruz from Palencia. They reached Medina on Jan. 4 and left for Valladolid on the ninth. Here the Saint was detained during four days illness but reached Palencia on Jan. 16. St. Teresa was suffering with her arm and the sickness and remains of paralysis with which she left Avila, besides a severe sore throat and high fever caught on the road to Valladolid. She was sixty-eight years of age. It seems surprising that those in authority should have obliged her to take such a journey in the depths of winter, considering what was the state of the roads and the inns, and that a waggon without springs with a canvas awning was her only carriage. An account of the foundation at Burgos is given in *Found.* ch. xxxi.

Medina del Campo, January 8, 1582[1]

TO THE LICENTIATE DON RUIZ DE LA PEÑA, CONFESSOR TO CARDINAL QUIROGA.

Good news of the Cardinal's niece, Sister Elena de Jesus (Quiroga). The Saint speaks of making a foundation at Burgos.

JESUS!

May the grace of the Holy Spirit ever be with your Reverence.

I REACHED Medina del Campo just before Kingtide, and do not like to continue my journey without letting you know my destination in case you should wish to ask anything of me. I, for my part, ask you to kiss the hands of his most illustrious Lordship for me and tell him that I found

[1] Fuente 373.

our Sister Elena de Jesus[2] and the rest[3] in good health. She is so happy that I thanked our Lord for it; she has grown stouter. In fact, they are all so extraordinarily contented that it is evident our Lord has given them a vocation to the life: may He be for ever praised! They kiss his Lordship's hands repeatedly. The nuns join me in special prayers that they may all be preserved to us for many years.

The good news I received here of his most illustrious Lordship is a great comfort to me. God grant he may progress in sanctity!

Sister Elena de Jesus is as much at home, and as perfect in the practices of the religious life, as though she had lived here for years. May God uphold her and the other relatives of his Lordship, for such souls should be highly prized.

I had no idea of leaving Avila unless it had been to make a foundation at Madrid. However, our Lord has been pleased that certain persons living at Burgos should so strongly desire a convent of our Order in the town, that they have obtained permission for it from the Archbishop and the city authorities. Consequently, I am bidden under obedience to take some nuns there to carry out the plan. Our Lord wills that it should cost me extra

[2] Elena was a model of obedience. Over her cell door she wrote:

I seek no other knowledge but obedience.
For us the superior is God made visible.

One day, as she did not repair to a duty at the first sound of the bell, the nuns, alarmed, went to her cell and found she was seized with a mortal illness.

[3] The Cardinal's other relations were Elena's daughter Jeronima de la Encarnacion; Ana de la Trinidad, her niece, and Maria de la Encarnacion, her cousin, who to make her sacrifice more complete had insisted upon being professed as a lay sister. Later on, her superiors made her take the black veil.

trouble, for He would not have the foundation made while I was at Palencia, which is very near Burgos, but requires it now that I am at Avila, when it is no small trial for me to undertake so long a journey. I beg of you to pray that it may be for His honour and glory—then the more one suffers the better. Be sure to let me know whether you and his Lordship are in good health. There is no doubt that the more houses we found, the more bedeswomen will his Lordship have to pray to our Lord God for him. We leave for Burgos to-morrow.

May God grant you as great a love for Him as I and these sisters ask for you. For the love of our Lord, do not forget me in your holy sacrifices. When you see my Señora, Doña Luisa de la Cerda, will you kindly tell her that my health is good. I have not time to write more.

To-day is January 8.

Your unworthy servant,
Teresa de Jesus.

CCCCXXV

Valladolid or Palencia, between Jan. 12 and 26, 1582[1]

TO LEONOR DE LA MISERICORDIA, NOVICE AT SORIA[2]

Advice about dryness in prayer. Generosity towards God. Arrangement of the refectory at Soria.

JESUS!

May the Holy Spirit be with you, my daughter. OH, how I wish I had no other letters to answer except your last and the one brought me by the Jesuit father! Believe me, my daughter, I feel a special pleasure whenever I see a letter from you, so do not let the devil tempt you to cease writing to me.

What tempts your Reverence to think you are making no progress will on the contrary be of the greatest benefit to you, as time will show. God is treating you as one who dwells in His palace and whom He knows will never leave it: He wishes to afford you opportunities to gain more and more merit. Perhaps until now you have enjoyed more tenderness of devotion, and it was necessary for Him to detach you from everything.

I remember a saint I knew in Avila—for certainly her life showed that she was a saint. She had given her all to God: the only thing left was

[1] Fuente 374. By kind permission of P. Grégoire the translator has made use of his revision from the autograph, which belongs to the Marquis de San Adrian, Tudela. The date of the letter is between Jan. 12 and Jan 26.

[2] Sister Leonor was clothed on Jan. 12.

a coverlet and she gave that too. He at once inflicted on her the most severe trials and aridities. She complained bitterly, saying: 'Thou art Master of all my belongings: now that Thou hast left me with nothing, Thou desertest me!'[3] You see, my daughter, God is one of those who repay great services with hardships, and there can be no better pay, for hardships earn the love of God.

I thank Him because you are growing in interior virtues. Let God do as He will with your soul, His bride. He will render good account of it, and will lead it by the way that suits it. The novelty of the life and its practices may seem to have destroyed your peace: later on, all blessings will come together. Do not trouble on that account. Glory in helping God to bear the cross and do not be eager for delights: mercenaries are paid day by day. Serve without pay, as nobles fight for an earthly king, and may the King of heaven be with you!

I am answering what Doña Beatriz[4] wishes to know about my journey.

Your Doña Josefa is a good soul, certainly, and very suited to us, but she is so useful where she is that I do not know whether it would not be wrong to take her away, so that I have opposed it as far as possible. Besides, I am afraid it might arouse enmity against me. If God wishes it, the thing will come to pass.

[3] Maria Diaz who died in 1572. She was rich but gave all her property to the poor and lived the life of an anchoress in the tribune of a church, never leaving it except to go to Confession and Holy Communion.

[4] Doña Beatriz de Veamonte.

Remember me to those of your brothers whom I know. May God protect you and make you what I desire.

The servant of your Reverence,

Teresa de Jesus.

I forgot to mention how pleased our Father was with your Charity. He never ceases praising you and telling the Mother Prioress that the refectory should be downstairs, and would be suitable if fitted with shelves. It is very hard work for those who serve the food to be obliged to carry up the wood, and water, and the rest. I think this arrangement would be very convenient.

CCCCXXVI

Palencia, January 16, 1582[1]

TO CATALINA DE TOLOSA, FOUNDRESS OF THE CONVENT AT BURGOS.

St. Teresa detained at Valladolid by illness. Arrangements about the foundation at Burgos. The nuns accompanying the Saint.

JESUS!

May the grace of the Holy Spirit be with your Honour.

WHEN I reached Valladolid, I asked the Mother Prioress[2] to let you know. I was detained there four days by illness, as, besides a severe cold, I had a touch of rheumatism. How-

[1] Fuente 377. The letter is kept in a reliquary in the church of our Lady of the Pillar, Saragossa.

[2] Mother Mary Baptist.

ever, directly I felt better, I started, as I feared delay on account of you and those señoras of mine whose hands I kiss repeatedly. I beg you all not to blame me for being dilatory—if you knew the state of the roads perhaps you would blame me for having come at all.

I am rather ill to-day also, but I trust our Lord that it will not prevent my leaving soon if the weather improves a little. They say the road from Palencia to Burgos is very bad so I do not know whether the Father Provincial will set out until I am better, much as I wish to go and to kiss your hands, for I am extremely anxious to make your acquaintance. He is under great obligations to pray for you on account of all you have done for the Order.

Should you find it necessary to send us a message, will you be kind enough to forward it by a special bearer whom we will pay for here. In such cases the cost does not matter, for if the weather continues to improve we might start early on Friday morning, and a letter brought by the ordinary carrier would arrive too late. Unless we hear from you, this is our plan for the journey. His Paternity does not wish us to miss seeing the crucifix[3] of Burgos, so we shall go to venerate it before coming to you, and shall from thence, if not before, let you know of our arrival. We shall enter your house as

[3] The legend tells that the miraculous crucifix was carved by Nicodemus and that it floated from Palestine to Spain. Another account says that it came from Heaven. It is said to have shaken off the gold crown which was placed over its crown of thorns, and now lies at its feet. It is surrounded by a hundred gold and silver lamps and sixty silver candlesticks.

secretly as possible, waiting until nightfall if necessary. Our Father will go to the Bishop at once to ask his blessing and permission to celebrate Mass next day. Until this is done, believe me it is better that no one should know of the matter. This is the course I have almost always taken. I am struck with admiration whenever I remember how God has helped us in such cases: I realise that we owe it to prayer. May He be for ever praised. May He protect you: He has in safe keeping a very rich reward for your Honour.

You must not fancy that it was an easy task to bring Sister Asuncion[4] with me in the face of such opposition; I think she is pleased to come. Her sister was well. I told her that we would bring Asuncion back to her soon. The Prioress of Palencia[5] and the nuns with me kiss your hands. Five

[4] On the children of Doña Catalina see *Foundations* Ch. xxxi, note 37. The eldest daughter, Catalina de la Asuncion was professed at Valladolid in 1579. The bishop of Palencia, Don Alvaro de Mendoza, influenced by the prioress, Mother Mary Baptist, requested Saint Teresa to leave Catalina at that convent: 'The Mother means to take her away, but my life she shall not'. But the Saint found a supporter in the bishop's sister, Doña Maria de Mendoza, as Catalina's services were required elsewhere. 'The Mother is terrible,' exclaimed the bishop, 'she wants us all to submit to her and will do nothing to please a friend.' The second daughter, Casilda de San Angel, had been professed on the same day as Catalina, and remained at Valladolid until her death. She was a great favourite of the Saint who repeatedly appeared to her. The third and fourth daughters, Maria de San José and Isabel de la Trinidad were professed at Palencia on April 22 of this year, and left their property to the convent at Burgos. Beatriz wished to become a Carmelite, but died young, with the reputation of a saint. Elenita, the youngest surviving daughter, became a nun at Burgos like her mother. The elder son, Sebastian de Jesus distinguished himself as lecturer, preacher and administrator and rose to various dignities; the younger, Lesmes, later, Fray Chrysostom, joined the Order at the age of thirteen, and became a celebrated professor at Salamanca. (B.Z.)

[5] Inés de Jesus.

of them are to remain at Burgos: with my two companions we make a party of eight. Do not trouble to prepare beds for us: we shall manage without until we settle down. Your angels are well and happy; may God preserve them to you for many years, Do not be anxious about my ailment: I have often had it before and it generally passes quickly.

To-day is the eve of St. Anthony.

Your unworthy servant,

Teresa de Jesus.

CCCCXXVII

Palencia or Burgos, January, 1582[1]

TO THE SAINT'S NIECE, BEATRIZ DE AHUMADA.

St Teresa's pleasure at her niece's visit to her uncle, Peralvarez.

. . . Your preoccupations are evidently very different from mine. My reason for not giving you anything was that I could not. It is a comfort to me, for which I thank God, that you are so happy in the home of your uncle, Señor Peralvarez. I am very grateful to him and his wife for their kindness to you: remember me to them. I have not time to write to them now, but will do so another day when the courier goes. God has shown you great mercy in delivering you from that woman who is a perfect pest. . .[2]

[1] Fuente 378. Vol VI, No. 70.

[2] Compare with letter of Oct. 9, 1581.

CCCCXXVIII

Prefatory note.

St. Teresa reached Burgos on Jan. 26, after a terrible journey over the Castilian plains, through violent storms of rain, snow and hurricanes of wind. The rivers had overflowed and the roads were hidden beneath the water. Ribera says that on one occasion the Saint saw the waggon containing her daughters swerve over a precipice as though about to fall into the river, but a lad who was with them seized the wheel and held up the cart in a manner that seemed miraculous. The holy Mother always led the way so as to meet danger first. At one time when they came to a swamp she cried: 'Let me get out of the waggon to try it,' but Father Gracian went on with the best mule he could find. When he told her how hard it was to get out of the bog, she exclaimed: 'Oh, sinner that I am! Such are the ways of the world!' At the 'Floating Bridges', nothing but a sheet of water was to be seen. A guide was engaged, the bridge being so narrow that if the waggon had swerved in the least, they would have fallen into the river. The nuns made their confessions before starting, asked the Mother for her blessing, and recited the *Credo*. She was not in the least disturbed, but said calmly: 'Well, my daughters, what better fate could you wish for than to die here as martyrs, (if need be,) for love of our Lord? Stay where you are, for I want to go first, and if I am drowned, I beg of you not to cross but to return to the inn.' She reached the other side as our Lord promised her she should. She hurt her leg in crossing and was heard to say on the opposite bank: 'O Lord, after so many trials, *this* happens!' 'Teresa, this is the way I treat My friends,' was the reply. 'Ah, my God, that is why you have so few!' she answered. The Saint owned afterwards that the torturing sore throat and fever she contracted had prevented her adventures from amusing her as much as they would have done.

On reaching Burgos, the nuns, after visiting the miraculous crucifix, went to the house of Catalina de Tolosa. When Father Gracian applied to the Archbishop next morning for permission to make the foundation, he absolutely refused it unless the nuns had a house and an annual income. Catalina had already obtained the consent of the town-council by promising to give the sisters her house and an annuity, (*Found.* xxxi, note 13.) but the Archbishop would not allow them to accept the house, which he said was damp, nor would he permit Mass to be said while the nuns stayed there, although the chapel had been used by the Jesuits for that purpose for years. Consequently, about a month after their arrival, the community moved to the attics of the hospital of la Concepcion, where there was a tribune from which they could hear Mass. They suffered terribly from bad air, rats, vermin and bats, for people said that in all Burgos there was no such place for bats. St. Teresa used to visit the sick and comfort them, giving them any little dainties that were brought her. 'Thank God,' she used to say, when she received some fruit 'for giving me something for my dear sick people!' She would hide the oranges and lemons in her sleeves and take them down to the patients, coming back with a beaming face 'because they were all so happy.' She said to one man who was screaming with pain and disturbing the rest: 'My son, why don't you bear your trouble patiently for the love of God'? From that time, he made no sound, whatever he suffered. The patients were heart-broken when she left. While the nuns were waiting for a house, St. Teresa visited the different convents in the city, and short as her stay was, it permanently reformed the communities.

Burgos, February 6, 1582[1]

TO MOTHER MARY OF ST. JOSEPH, PRIORESS OF SEVILLE

Difficulties about making the foundation at Burgos. Teresita.

Jesus be with your Reverence, my daughter, and have you in His keeping. Amen.

I AM writing from Burgos where we arrived twelve days ago; yet nothing has been done regarding the foundation on account of much the same kind of difficulties as occured at Seville. I go on with my plans, convinced that God will be greatly served in this convent and that what is happening is for the best, as it will make the Discalced nuns better known. Burgos being the capital[2], perhaps if we had entered quietly no one would have noticed us. All this clamour and opposition will do us no harm: in fact, some ladies are inclined to enter as postulants although the foundation has not yet been made. Will your Reverence and the nuns pray about the matter.

The bearer of this letter is brother to a lady[3] in whose house we are staying, and who was the cause of our coming to this city. We owe much to her. Four of her daughters are nuns in our convents, and I think two more will enter. I tell you this so that you may show him every kindness if he goes

[1] Fuente 379. The autograph, in Blessed Anne of St. Bartholomew's handwriting, belongs to the Valladolid collection.

[2] Burgos had been the capital of the kings of Castile.

[3] Catalina de Tolosa.

to Seville: his name is Pedro de Tolosa. You can send me an answer by him, and even the money too. For charity's sake try your best to pay me and let me have the whole sum, for I have the written promise that the debt should be settled this year. Do not forward it in the same way as the other sum, or I shall be annoyed with your Reverence. It will be safe with Pedro de Tolosa, and if you give it to him he will bring it here. Be good enough to render him any service you can; we shall lose nothing by it—in fact we owe it to him for his sister's sake.

Our Father[4] accompanied us to Burgos and has helped us greatly in our difficulties. He is well. God preserve him to us, for we need him! I brought Teresita with me, for I was told that her relations wished to take her out of the convent, so I dared not leave her. Her perfection is charming. She sends kind messages to your Reverence and the nuns. Give them many from me, and tell them to be sure to pray for me.

The sisters who came here with me wish to be remembered to you: they are excellent religious and bear our trials with great courage. We encountered great dangers during the journey, as owing to the heavy rain, the streams and rivers had overflowed and it was risky to venture across them. It must have affected my health, as ever since I reached Valladolid I have suffered from an acute sore throat which no remedy will cure. I am better, but cannot eat any food which requires mastication. Do not be distressed about it: with the help of God

[4] Father Gracian.

and your prayers I shall soon be freed from it. That is why this letter is not in my handwriting. The nun who is writing it begs your Reverence to have the charity to pray for her. May God have you in His keeping for my sake and make you very holy. Amen.

To-day is February 6.

The unworthy servant of your Reverence,
Teresa de Jesus.

The year 1582.

Be sure to write me a long answer, which you can send by the bearer of this letter. It is some time since I heard from you. Give my kind regards to the Mother Subprioress[5] and the rest.

[5] Leonor de San Gabriel.

CCCCXXIX

Hospital of la Concepcion, Burgos, March 1, 1582[1]

TO THE LICENTIATE MARTIN ALONSO DE SALINAS, CANON OF PALENCIA[2]

Difficulty of getting houses for the nuns in Burgos and Palencia. Unfriendly behaviour of the Calced Carmelites at Burgos.

JESUS!

May the grace of the Holy Spirit be with your Reverence.

WE are comfortably settled in the hospital, thank God. It reminds me of the great merits you acquire in yours. It is a grand thing to devote oneself to such a work. Blessed be God, Who is mindful of the poor! It is a real consolation to me.

The Archbishop sent some one to see me and ask what I wanted. To reassure me, he promised, on account of the Bishop of Palencia as well as for the sake of myself and those who had petitioned for it, that he would give permission for the foundation when we had taken a house. We are excused from returning where we were, which makes one suspect he had been asked to tell us to go back. Apparently he has been applied to on the subject.

These fathers[3] defend themselves strongly against

[1] Fuente 380. In 1881 the autograph belonged to Don Mauricio Onis, Madrid.

[2] Canon Salinas was administrator of St. Antony's Hospital, Palencia; he was distinguished for his kindness to the poor patients.

[3] These must have been the Calced Carmelites who were trying to found a house at Burgos. St. Teresa speaks not of *su General*, 'their'

having done anything of the sort and complain of my having written to the canon saying they had done so. I do not know who can have told them about it, nor do I care much. Directly we had left her house they called on Catalina de Tolosa and sent me a message, saying that I need not trouble myself about procuring an interview with them, as they would not see me until we had a house of our own unless the General gave them a mandate from Rome bidding them visit me, because they did not wish people to think our Order was identical with theirs. What a way to behave! They say that half Palencia is in an uproar on account of what I wrote. I have said this so that you might tell Canon Reynoso. I beg that neither of you will interfere on my behalf. These fathers must have an understanding with one another; later on, some will come who are of a different opinion.

The fact is that if we wish to make the foundation we must obtain a house first. We are waiting until the two sisters at Palencia make their renunciation;[4] until then, Catalina de Tolosa, much as she wishes to, can do nothing for us. Even now that we live at the hospital she is very generous, and takes great care of us. We are negotiating about a house that we are told we could purchase for two thousand ducats. This price is exceedingly cheap, as the house is very well built and no repairs would be needed for a long while, but it is in a most unfavourable position. The owner's name is Hulano

General, but *el General*, 'the' General, as being common to both parties. Nor could any other Order have feared identification with the Discalced Carmelites. (B.Z.)

[4] Catalina's two daughters, novices at Palencia.

de Mena. However, as we ought not to be in too public a place and there are very few good sites in Burgos, we are anxious to purchase the house in spite of its defects.

When I had written thus far, I received a message saying that besides the two thousand ducats we should have to pay an annual charge of nine thousand *maravedis* as well as another six hundred ducats. We felt dismayed at the news, though if we had the money in hand, it would be a great advantage to take a place needing no repairs for many years and with a fine church ready built.

Kindly let me know your opinion on the subject and how your health is. I became so accustomed to seeing a letter from time to time that now I cannot do without it. Ask Canon Reynoso to consider this note as addressed to him. May our Lord watch over you as I ask of Him. Amen.

To-day is the first of February,[5]

Your unworthy servant,

Teresa de Jesus.

[5] The Saint wrote February in mistake for March.

CCCCXXX

Burgos, about March 10, 1582[1]

TO SISTERS MARIA DE SAN JOSÉ AND ISABEL DE LA TRINIDAD

Thanks for their fortunes which would allow of a convent being bought at Burgos.

JESUS!

May the Holy Spirit be with your Charities, my daughters.

I RECEIVED your letter and the document. It will always be a comfort to me to hear from you, as it would be to answer you, were I not so busy that I cannot write in return.

I am glad that you are foundresses already. I can assure you that unless you had helped us in this case I do not know how we could possibly have bought a house. Much as she wished to, Señora Catalina de Tolosa could do no more for us, so that it is by divine providence that you are able to send us the money.[2] As the Archbishop would not give the licence until we had a house of our own, and we had no funds whatever to start with, you can realize the state of the case. Now, if only a small part of your gift were paid to us at once, we could, God willing, buy a good house. Thank Him heartily, my daughters, for allowing you to provide the beginning of so great a work; it is not every one that

[1] Fuente 383. The autograph belongs to the nuns at Yepes. See note of letter of Jan. 16.

[2] This donation was afterwards annulled, probably because the sum had previously been promised to the Jesuits' college.

deserves such a favour as He has granted to mother and children. Do not be distressed about what we have suffered here; it shows how annoyed the devil is and will establish the convent more firmly. I trust God that, when the house is purchased, the Archbishop will give his permission. My daughters, you must never let the thought of our past trials weigh upon your minds since we gain so greatly by it.

I assure you that Elenita de Jesus[3] will be a splendid nun: she is with us and we are highly pleased with her. Teresa is better and very anxious for your prayers, as are Mother Tomasina and all the nuns. They are exceedingly obliged to you for what you have done for us and will pray for you. May His Majesty protect you for my sake and make you very holy. Amen.

Yours,
Teresa de Jesus.

(The address of the letter is: 'To my beloved daughters, Sisters Maria de San José and Isabel de la Trinidad, Carmelites.')

[3] Elenita, a child of twelve, had joined the community at the hospital. St. Teresa sent her a message: 'Tell my Elena not to stay away from me.' Elena immediately put on her mantle and started. 'Hola, señora,'! Catalina cried: 'is that the way girls leave their mother's house'? 'The Mother foundress sent for me; I can do no less,' the child replied, and went off to St. Teresa.

CCCCXXXI

Burgos, March 17, 1582[1]

FRAGMENT OF A LETTER TO MARY OF ST. JOSEPH, SEVILLE

The belfry of the Seville convent. St. Teresa wishes Mary of St. Joseph to be constituted 'Foundress' of the Order.

. . . I am amused at the renown you have won with your belfry: if it has been such a success as you say, you deserve it. I trust God that great things will come of your community since you have suffered so much. Your Reverence always speaks so well that, if my opinion is asked, I shall advise them to choose you as 'Foundress' when I am dead —or if they elected you while I am still alive, I should be very glad of it, for you know a great deal more than I do and are better too. I am only stating the truth. I have the advantage of rather more experience, but am good for little now. You would be shocked if you saw how aged and feeble I am. . . .

[1] Fuente 381. An authentic copy of the autograph is at Valladolid.

CCCCXXXII

Prefatory note.

St. Teresa had purchased a house known as the *casa de Mansino* costing 1300 ducats—a lower price than she had paid for any of her convents. Its cheapness was owing to its reputation of being haunted by its former owner, a man of bad character who had died without the Sacraments. The nuns had asked St. Joseph for a home by

his feast, and St. Teresa concluded the purchase on March 17. The Archbishop would not allow Mass to be said in the house though the Jesuits had done so during the fourteen years they lived there, nor would he agree to the foundation's being made until April 14. (See *Found.* XXI, 31—42.)

Burgos, March 18, 1582.[1]

TO FRAY MARIANO, ALCALA.

Permission required from the Nuncio to celebrate Mass in the convent. Difficulties with Fray Antonio.

JESUS!

May the grace of the Holy Spirit be with you, my Father.

I WROTE to your Reverence a short time ago and our Father will have told you what has passed here with the Archbishop and how he stipulated that we should buy a house. Glory be to God, we have purchased one and a very good one, and we wish to leave the hospital where we are extremely crowded and to know how our affairs are to be settled. The Archbishop has declared that the house is suitable and he is satisfied with it, but every one expects that he will take no further steps in the matter. I want permission from the Nuncio to have Mass said in the convent and then we could bear these delays patiently. I have therefore written the enclosed note to the Duchess[2] begging her to give us a letter of recommendation. Will your Reverence kindly read it and forward it, sealing it up first, and see that it receives an answer. This

[1] Fuente 382. The autograph is in the Seville collection.

[2] The Duchess of Alba.

your Reverence should despatch to Madrid either to Father Nicolas or Juan de Lopez, directing them how to obtain the licence quickly. Remember that you will be showing us the greatest charity, for though we are near a church, it is hard to have to leave the house to hear Mass. If your Reverence thinks that the Duke himself[3] would undertake to obtain the permission, will you ask him in my name to do so; we should receive it sooner in that way. I think it could easily be arranged for, as I have told the Duchess in my letter that there is a chapel in the house which has never been used for any other purpose, besides which the Blessed Sacrament was reserved there for the fourteen years that it belonged to the Society of Jesus; yet the Archbishop will not consent to our having Mass celebrated there. But you should hear his kind speeches to us and how he says he longs for the foundation to be made; you would think we could wish for nothing better. He does not seem responsible in the matter; the devil is certainly very angry at the foundation but he cannot overthrow it as we have a house. Meanwhile we may have long to wait but the Archbishop will give us the licence when he gets tired of the affair.

I am most anxious to know whether your Reverence gave my letters to those señores and whether anything has been done. In any case, nothing has been lost through our effort. I beg you to be kind enough not to neglect doing me this favour.

Fray Antonio's[4] behaviour has so grieved me

[3] The Duke of Alba.

[4] Fray Antonio de Jesus (Heredia).

that I determined to write him the enclosed letter. If you think it will not annoy him much seal this and the others and send them for me, as I know no other way of forwarding them. Give my very kind regards to the licentiate Padilla and to Fray Antonio of the Mother of God.

The nuns wish to be remembered to your Reverence. May God protect you and make you as holy as I ask of Him!

Burgos, March 18.

The servant of your Reverence,

Teresa de Jesus.

CCCCXXXIII

Burgos, the end of March, 1582.[1]

TO DOÑA MARIA VELA,[2] AVILA

The Saint thanks her for asking her great-uncle, the Archbishop of Burgos, to grant permission for the foundation of a Discalced convent in that city.

JESUS!

May the grace of the Holy Spirit ever be with your Honour, Doña Maria.

THE letter was given to your relative, His Grace the Archbishop of Burgos, by the prelate of

[1] This letter was first published in the *Bolletin de la Real Academia de la Historia*, Madrid, Tomo lxviii, cuad. 5, by Don Bernardino de Melgar, who gives a photograph of the original letter in his possession. He shows that it was written by St. Teresa during her stay at Burgos between Jan. 26 and the foundation of the convent on April 16, the probable date being between March 18 and 31.

[2] Don Bernardino states that the only person of this name residing

Palencia, Don Alvaro de Mendoza, his great friend, as you asked might be done in order to beg for his licence for this undertaking. His Grace the Archbishop was not in Burgos at the time, as he was staying in the monastery of St. Jerome, so that the letter was delivered to him there. After having read it, he declared that he would grant the permission, and that he knew me from having been my fellow citizen in that city (Avila), where his illustrious ancestors and mine (who are now with God in heaven) were fast friends: he added that he would do everything you asked.

His Majesty will reward your señoras for the share you are taking in the foundation of another house in which souls called by Him can pray for

at Burgos was Doña Maria Vela, a novice at the Real Monasterio de Bernardas de Santa Ana. She was renowned for her sanctity and will probably be raised to the altars of the Church before long. Doña Maria, born near Avila in 1561, entered the monastery with her sister Isabel in 1576 and was professed in 1582. Her fasts and observance of silence were so austere that she was exorcized at least twice at the request of the community, who believed that she was possessed. Like St. Teresa, Maria experienced ecstasies, visions, raptures, and acute bodily sufferings. She was denounced to the Inquisition several times but always received a favourable judgment. Her spirit was examined by many Jesuits, Carmelites, and eminent priests. While Father Julian de Avila was her confessor, he made her write an account of her life. For nine years she was novice-mistress. While playing the organ at High Mass, Doña Maria was told that her mother had just died. Calm and outwardly undisturbed, she continued her task until bidden under obedience to retire to her cell where she found her aunt and sister in deep grief. At her death, Sept. 24, 1617, the bishop of Avila, with the nobles and townsfolk, insisted on going to her cell to bring down her body for burial before the altar of the monastery. Five years afterwards her body was found to be incorrupt. Her epitaph terms her the *muger fuerte*, 'strong woman,' by which name she was known in the city.

you, so that you may dwell with Him in glory directly you quit this life. Amen.

Your Ladyship's unworthy servant,
Teresa de Jesus,
Carmelite.

CCCCXXXIV

Burgos, April 13, 1582[1]

TO DON ALVARO DE MENDOZA, BISHOP OF PALENCIA

Thanking him for his letter to the Archbishop of Burgos.

JESUS!

May the grace of the Holy Spirit be with your most illustrious Lordship!

THE Archbishop was so delighted with your Lordship's letter that he at once hastened to settle the matter before Easter, without having been asked by any one. He wishes to celebrate the first Mass himself and to bless the church, so that I think we shall have to wait until the end of the Easter octave, as he is engaged for the rest of the week.

The formalities exacted by the provisor are being attended to and little remains to be done: they are all quite new to me. People of the adjoining parish were asked if our foundation would annoy them; they replied that, on the contrary, they would do all they could to help us. As the matter may now be looked upon as settled, I sent to thank the

[1] Fuente 384. Vol. iv, no. 3, first edition.

Archbishop.[2] God be praised, for every one but myself considered the affair hopeless. I always looked upon the thing as already done, so that I suffered less than the others.

All the nuns kiss your hands for having rescued them from such difficulties. I wish your Lordship could have seen how they thanked our Lord. May He be for ever praised for having given you such charity as to impel you to write to the Archbishop. The devil, foreseeing the good that the foundation would bring about, opposed it the more strongly. However, his efforts availed him little, for our all-powerful God attains His ends.

God grant His Majesty may have given you health to perform all your labours during the last few days! I have prayed for it constantly and all the nuns have done the same. Fatiguing as a synod is, your Lordship has done well to hold one, for God gives strength for all we have to do. The nuns are very fortunate in being near your Lordship: but there are some who envy them. I am glad they will have such a happy Easter. May our Lord grant you joyful Easters for as many years as our Order needs you. Amen.

To-day is Friday of the Cross. God willing, the first Mass will be celebrated here on Easter Tuesday, or even sooner if the Archbishop can manage it.

The unworthy servant and subject of your Lordship,

Teresa de Jesus.

[2] St. Teresa had asked Bishop Mendoza to write to the archbishop begging him to give leave for the foundation.

CCCCXXXV

Burgos, April 18, 1582[1]

TO THE DUKE DE HUESCAR

Sympathy and prayers for himself and his wife.

JESUS!

May the Holy Spirit be with your Grace.

I SHOULD like your Grace to know how large a share I take in your joy, for I really am delighted.[2] May our Lord complete my happiness by the safe deliverance of my señora the Duchess, and may He preserve you to us in good health for many years. I kiss your hands a thousand times and beg you not to feel anxious, but confident that our Lord will complete the favour He has begun. I and the nuns here shall pray for it specially.

My labours and ill-health since last I wrote to you (I had news from other sources that your Excellencies were well,) may make you think me negligent, but the truth is I have not neglected you in my poor prayers (whatever they may be worth,) but have been very urgent as I always shall be. I have felt your illnesses keenly; God grant they are

[1] Fuente 385.

[2] The Duke, son of the Duke of Alba, had been imprisoned for marrying without the King's consent. By request of the Duchess, the Saint broke her journey at Alba to bring a blessing on his child's birth by her presence. On hearing when she arrived that the little duke was already born, she exclaimed: 'Thank God this "saint" will not be needed!'

over and may He preserve your most illustrious Grace to us for many years.

Burgos, April 18.

The unworthy servant of your Grace
Teresa de Jesus.

CCCCXXXVI

Burgos, April 23, 1582[1]

TO THE PRIORESS OF TOLEDO

Success of the foundation at Burgos. Messages to Luisa de la Cerda.

. . . that the King's arrival seems. . . and I beg of you to tell him how well the foundation here succeeded in spite of the delay caused by the Archbishop.[2] You must settle affairs there as best you can.

If Doña Luisa is not there, write and tell her these particulars for me, as I have no time for letters, and say how I sympathize with her in her troubles. God comfort you as I hope He will. The fact is that you are an old friend of mine and it grieves you to witness my trials—and indeed you owe me such fellow-feeling.

To-day is the feast of St. George.

The servant of your Reverence.
Teresa de Jesus.

I ask earnestly for the prayers of Mother Brianda de San José. . .

[1] A fragment first published by P. Grégoire, translated from the Spanish by his kind permission. The first and last lines are illegible. The autograph belongs to the Carmelite convent, Saragossa.

[2] On April 19, Mass was said and the Blessed Sacrament reserved by Canon Manso, to the joy of the whole city. (*Found.* xxxi, 40-41.)

CCCCXXXVII

Burgos, May 3, 1582[1]

TO DON JUAN DE ORDUÑA, AVILA[2]

Thanks for an alms.

JESUS!

May the grace of the Holy Spirit be with your Honour, Señor Orduña.

YOU must know that God gives great consolations to His followers in order to constrain them to persevere in His service. I say this to your Honour because, directly your good sister Doña Blanca received your letter, she set off from Mena for this city, bringing with her the five ducats you promised me. Seeing how ill I was, in order to complete the sum she gave an extra generous alms to the sisters in this holy house who will beg His divine Majesty to reward you both, granting you health, which is a great boon, and much happiness in your homes. The same prayer will be made by this unworthy servant of your Honours.

The eve of St. Monica's feast, 1582.

Teresa de Jesus.

Carmelite.

Doña Catalina de Tolosa was delighted to see your sister Doña Blanca and kisses your hands.

[1] The original of this letter is the property of Don Bernardino de Melgar, who published it for the first time in the *Bolletin de la Real Academia de la Historia*, Madrid, in March, 1916. It belonged to the families of Oviedo y Cordovilla, connections of St. Teresa's.

[2] Don Juan de Orduña, member of a noble family of Biscay, settled in Avila where he retrieved his fortunes and became a generous benefactor of the Carmelite nuns.

CCCCXXXVIII

Burgos, May 4, 1582[1]

TO DON PEDRO MANSO, CANON OF BURGOS, AFTERWARDS BISHOP OF CALAHORRA[2]

Departure of Father Gracian for Soria. The Saint's loneliness. A clothing.

JESUS!

May the grace of the Holy Spirit be with your Reverence!

OUR Father Provincial wishes me to tell you that he has received a letter saying that, before leaving for Rome, his father is going to Soria to meet him. Consequently our Father could make no delay but started this morning.[3] Much as he desired to see your Reverence, he was too busy. He begs you to pray for him. We feel very lonely; I hope that in future you will remember that we are your daughters and that, being such a wretched creature, I need your care. The Mother Prioress and the nuns kiss your hands.

The clothing will take place on Friday; his Lordship the Archbishop will give the habit.[4] May

[1] Fuente 386. The autograph was at Briviesca during the eighteenth century.

[2] Canon Manso was St. Teresa's confessor. He used to say, on returning from hearing her confessions: 'Good Lord, Good Lord! I would rather argue with all the theologians in creation than with that woman!' He felt such reverence for her that he declared his hair stood on end while she spoke.

[3] Father Gracian did not return and the Saint never saw him again.

[4] The Archbishop gave the habit to Leonor de Jesus and Doña Beatriz del Arceo y Covarrubias, a widow, who took the name of

God give us Himself, so that we may not miss the absent, and may He protect your Reverence and make you very holy!

Before your Honour arranges about a chaplain for this convent, we must discuss the subject, but do not forget us if you see a suitable person.

The unworthy servant and subject of your Honour,

Teresa de Jesus.

CCCCXXXIX

Burgos, some time after May 4, 1582[1]

TO FATHER DORIA

Regrets for Father Gracian's absence from Burgos. Advice to superiors.

Jesus be with your Reverence, my Father!

IT is trying that our Father should have gone so far away,[2] and without your Reverence, which has vexed me very much. God grant him good health. Your presence must be highly necessary in

Beatriz de Jesus. She was afterwards prioress at Vittoria. He preached so humbly and tearfully that his hearers were touched; he expressed his regret at having caused the delay in making the foundation, and his high opinion of Catalina de Tolosa. He became much attached to St. Teresa.

[1] Fuente 376. Vol. IV, No. 18, first ed.

[2] This must have been written after Father Gracian left for Andalusia. The Saint was much annoyed with his leaving her when she knew (and he cannot have been altogether ignorant of it) that her end was near at hand, and when she counted more than ever on his help in the many difficulties at Burgos, on the journey to Castile and especially on his spiritual help during the last months of her life. See letter of Sept. 1. (B.Z.)

your priory[3] since our Father has dispensed with your company. I was greatly pleased with the humility shown in your letter, although I shall not do what you ask me, for you must learn to suffer. Remember, my Father, all beginnings are painful, as your Reverence will find in this case. As for what you say about the drawbacks to study, they might become very serious, as signs of them appear already in those who have so little learning. It would be better for them to have none, since they show such effects so soon.

Your Reverence must not suppose that the art of government consists in realizing one's own faults; we must often forget self, remembering that we stand in the place of God and act in His name, and that He will supply our deficiencies as He does to all who are superiors, for none can altogether suffice by themselves. And do not dissemble[4] or omit writing your opinion frankly on any subject to our Father. I sent your Reverence a note a short time ago by Doña Juana. May God protect you and make you as holy as I ask of Him. Amen.

The servant of your Reverence,
Teresa de Jesus.

[3] Father Doria was prior of Pastrana; he had refused a bishopric offered to him by the king in gratitude for the work he did before he became a religious in connection with the royal finances. It is not known to whom the next paragraph refers. The newly founded college of the Order at Salamanca was then in good working order, and the young friars gave great edification, so that it can hardly concern them.

[4] The word *mojigato* is variously translated as dissembler, hypocrite, one who affects humility and servility to gain his ends. Dictionaries of St. Teresa's time give cunning, adroit, subtle. In this case it appears to mean silence implying consent about matters of which Father Doria disapproved. Soon after the date of this letter he was sent to Italy on business. (B.Z.)

CCCCXL

Burgos, May, 1582.[1]

TO LEONOR DE LA MISERICORDIA, NOVICE AT SORIA

The Saint advises her to open her soul to Father Gracian and to consult him about the foundation at Pamplona.

JESUS!

May the grace of the Holy Spirit be with your Charity, my daughter!

ALTHOUGH it is nearly an hour past midnight, I cannot refrain from writing to you. I took pains to find a messenger for your locality and I wrote to you, but I do not know what has become of my letters, and the nuns at Soria do not take much trouble about writing to me. The bearer of this note will be able to give your Charity an account of all that is happening here. I hope your Reverence[2] will open your soul to your spiritual Father and will derive great profit from speaking frankly to him, as he knows how to help the soul in all its needs. I am very glad that your Charity should make his acquaintance.

As the lad who takes you this letter will return here, I beg of your Reverence to let me know whether you are happy and all else that concerns you, for I speak much to our Lord about you. Tell

[1] Fuente 387. The autograph belongs to the Marquis de San Adrian of the same family as Leonor. It must have been written in May 1582 as St. Teresa mentions that Father Gracian is at Soria.

[2] The Saint must have been hurried or absent-minded when giving a novice the title of Your Reverence.

me what Don Francisco has done;[3] they say he has not decided to marry again, greatly to my astonishment; I hope that he will serve God in all he does.

Doña Maria de Veamonte's daughter has been ill for some time; will you kindly write to her and to Doña Juana thanking them for the alms they sent us. And now, remain with God, for my head prevents my writing more. Remember me very kindly to Father Vallejo[4] and ask him, from me, to tell our Father if he sees anything that requires correcting in the convent at Soria.

The servant of your Reverence,
Teresa de Jesus.

You should speak to our Father about Pamplona:[5] may God prosper the matter if it would render Him service. If the convent would require to be entirely built, I do not think the foundation would suit us.

[3] Doña Leonor's husband; he married again.

[4] Canon of Soria and confessor to the nuns; a friend of St. Teresa.

[5] Leonor, who was a native of Pamplona, devoted her fortune to founding a convent in her native town which, with the concurrence of her aunt, Beatriz de Veamonte was accomplished in 1583.

CCCCXLI

Burgos, May 14, 1582.[1]

TO PEDRO JUAN DE CASADEMONTE, MADRID

Condolence. Foundations at Burgos and Madrid.

JESUS!

May the grace of the Holy Spirit be with your Honour.

I RECEIVED a letter from you three days ago and was very glad to have good news of your health. God keep you well as I ask of Him, for you need not have reminded me of what you have so many rights to claim. I say nothing about Señora Maria's illness[2] as I believe our Lord wishes you both to profit by your continual trials. I have felt for you more than for myself though I have had many trials here, one of which has been very heavy. I have not even yet been freed from it.

I feel sure that you will rejoice at the prosperity of our Order. May our Lord repay you for it as He has power to do. You would rejoice the more in the success of our project here, if you knew what we have suffered through it. Blessed be He who has wrought the work!

I kiss Doña Maria's hands. I should very much like to found a convent at Madrid, and am doing all I can to forward it. When our Lord wishes, it will be made. Until then, I can do little.

[1] Fuente 388. Vol. IV. No. 64, first ed.

[2] Casademonte's wife.

I am forwarding some letters sent to you from Granada. May our Lord preserve you to us for many years.

The convent of St. Joseph, Burgos, May 14.

Your servant,

Teresa de Jesus.

CCCCXLII

Burgos, May 18, 1582[1]

TO AN UNKNOWN PERSON AT MADRID

Regret at the absence of Father Gracian from Burgos.

Jesus be with you.

AS I do not know the address of Casademonte, I am obliged to trouble you by...

Our Father was here last week.[2] He was well. He went to Soria and had to go to other places afterwards. I regret it, as it will be a long while before we hear from him...

To-day is May 18.

CCCCXLIII

Prefatory note.

IT is clear from the whole tenor of this letter that the 'Society' (Compañia) aimed at is the Society of Jesus and not, as has sometimes been supposed, the Mitigated Carmelites. The words 'are beginning to show us open enmity' could not refer to the Calced Carmelites at this time of the day; also 'their General' would make no

[1] Fuente 389. Vol. v. 70. 52. These fragments seem to belong to the same letter.

[2] Father Gracian.

sense, as the same General, John Baptist Caffardo, ruled both Calced and Discalced friars; neither had he ever had any intention of going to Spain. Catalina de Tolosa had promised her large fortune to the Jesuit College at Burgos but transferred the legacy to the convent founded by herself. Fearing that she might suffer and the nuns be involved in a lawsuit, Father Gracian and St. Teresa renounced the property, but had to act cautiously on account of the Archbishop. (See *Foundations*, Ch. xxxi.) The Jesuits not knowing how much they owed St. Teresa resented her presence at Burgos. The system of discursive prayer based on the Exercises of St. Ignatius and universally taught by the Jesuits was not that of Saint Teresa and her nuns who practised affective prayer, as the Saint had been taught by one of her first directors, Father Baltasar Alvarez, who on account of his form of prayer met with much opposition and is said to have even been threatened with the Inquisition. Hence one of the greatest preoccupations of the Saint during the early years of her spiritual life was to know whether her manner of prayer was safe. The Superiors of the Jesuits, while not disapproving of it, did not wish it to be encouraged. (B.Z.)

Burgos, May 20, 1582.[1]

TO CANON JERONIMO REYNOSO

Difficulties with some religious.

JESUS!

May the grace of the Holy Spirit be with your Reverence.

I AM always glad when I receive a letter from you and sorry that sometimes I cannot have the pleasure of answering it. I know that you under-

[1] Fuente 432. The original is kept in a reliquary in Palencia cathedral.

stand the reason, yet I am grieved at not being able to do more.

The enclosed letter (which I wish the Mother Prioress to see) is addressed to the Father Rector, Juan de Aguilar; it will give you some idea of what is happening as regards the Society of Jesus (Compañia). They are really beginning to show us open enmity (to which the devil has urged them) by blaming me for that for which they ought to thank me and using it to bring grave charges against me. It seems that some of the fathers could bear witness to certain things that I have said, that I have wanted, and that I have tried to obtain—it is much that they do not say that I have *thought*. It is all on account of this miserable self-interest. As I believe that they will tell falsehoods, I see clearly that it is a plot of the devil's.

They have told Catalina de Tolosa that they do not wish to have anything to do with the Discalced, as they do not like our way of prayer. The devil must have a strong motive for setting us at variance since he takes so much pains about it. They also said that their General was coming to Spain; in fact, had already disembarked. I remember that he is a friend of Don Francisco;[2] if, by his means, the plot could be unravelled and silence enjoined by the truth being made known, it would be rendering God great service, for it is deplorable to see persons of so grave a character occupied with such childish trifles. Will your Reverence consider the matter and act as you think best.

[2] Don Francisco de Reynoso, who being a member of the papal household would probably have known General Aquaviva when the latter was a member of the Roman Curia.

You will find it very tiring to read all these papers. Please return them, but be sure that they are sent safely, and will you pray for me. May His Majesty protect you, as I beg of Him! Amen

I kiss the hand of Don Francisco and of the Señoras, your aunts.

The unworthy servant of your Reverence,
Teresa de Jesus.

CCCCXLIV

Prefatory note.

Fray Diego de la Trinidad, Vicar provincial of Andalusia, had summoned the Discalced nuns to Granada to make a foundation there without having obtained the licence of the Archbishop. When the nuns reached Granada on Jan. 20, the landlord who had agreed to let a house to them retracted his promise, and the Archbishop refused permission for the foundation. Don Luis de Mercado, a citizen, and his widowed sister Ana de Peñalosa, gave them a room in their home until they could obtain a place for themselves in August. The Archbishop, terrified by a thunderbolt that fell on his house, gave permission for the foundation which was made at once, but the nuns had great hardships to endure during the next seven months, as Ana de Peñalosa gave them very little alms and the townsfolk, thinking they were amply provided for, gave them none. Besides this, for want of room, the sisters had to sleep on rush mats in the choir. By the wish of Fray Diego and St. John of the Cross, the Ven. Anne of Jesus sent back two of the lay sisters to Villanueva. St. Teresa thought that affection for her own nuns from Veas had influenced the Prioress in her choice. Though more than two hundred persons had sought admittance, the community thought none of them

suitable, besides which they had no space for more. The most distinguished priests and preachers of Granada used to come unasked to preach and say Mass for the Carmelites and liked to hear their confessions. St. John of the Cross declared that the Ven. Anne of Jesus had made the foundation well, but probably owing to the difficulty of transmitting letters and to St. Teresa's travels, no explanation reached her from Granada before she died. Directly after her death she appeared to the saintly prioress, curing the Venerable Anne of a dangerous illness. (See *Found. of Granada* in the *Foundations* and the *Minor Works* of St. Teresa, p. 225).

Burgos, May 30, 1582.[1]

TO THE VENERABLE ANNE OF JESUS AND HER COMMUNITY, GRANADA

The Saint finds fault with what has been done at Granada.

JESUS!

May the Holy Spirit be with your Reverences.

I AM amused at the outcry you are all making against our Father Provincial, while at the same time you have neglected to acquaint him with how things are going at Granada since the one letter in which you told him that the foundation had been made. You have treated me in the same way. His Paternity came here on the day of the Cross,[2] and knew nothing except what he learnt from me to whom the news came in a letter from the Prioress of Seville that you had bought a house costing twelve thousand ducats. As you are so prosperous, it does not matter much that your patents were so

[1] Fuente 391. The autograph is in the Seville collection.
[2] May 3, the feast of the Invention of the Holy Cross.

restricted. But you are so clever at Granada in evading obedience that I feel greatly hurt, for your behaviour will seem very bad to the whole Order, and such liberties may become the custom, for the prioresses will always be able to find some excuse for it.

Knowing the circumstances of these señores, it was most indiscreet of your Reverence to take so large a party to their house. Then, when these poor little things had hardly arrived, after their journey of so many leagues you sent them back at once. I do not know how you had the heart to do it! Those from Veas might have returned there, and even some of the others with them. It was terribly rude to take so large a number with you, especially as you felt they were burdensome. Knowing that you would have no house of your own, you should not have brought the nuns from Veas. I am truly astonished at the patience of your hosts. The affair has been mismanaged from the first. As your Reverence can only remedy it by the means you mention, it had better be done at once before more scandal is given, as you are so afraid there would be, if one more sister were taken. This seems to me a very insignificant matter in so large a city.

I laughed at your fear lest the Archbishop should suppress the convent: he has no more to do with it now. I do not know why you imagine he has such power: he would die before he succeeded in the attempt. But if the house is to continue, as it does now, to introduce principles of lax obedience into the Order, it would be better that it should be

abolished, for our gain does not consist in the number of our convents but in the sanctity of those who live in them.

I do not know when the letters you send can be forwarded to our Father. I am afraid there will be six weeks delay, and even then, I am not sure whether we can find a trusty messenger. Our Father left here for Soria and was to visit so many houses that I cannot tell for certain where he will be, nor when we shall hear from him. As far as I can reckon, he must have been at Villanueva when those poor sisters returned. I am deeply pained at thinking of his pain and humiliation, for in so small a place nothing can be kept secret. Such mismanagement will do us great harm. You might have sent them to Veas until you had consulted our Father for you had not permission to restore them to their former community, since by his order they belonged to your own. Yet you have put them back there under his very eyes! There must have been some way of arranging matters.

You alone are to blame, as you did not tell our Father whom you were taking from Veas or whether you had any lay sisters, and made no more account of him than if he had not been your superior.

From what he told me of his engagements, he cannot possibly go to Granada before the winter. God grant the Father Vicar Provincial[3] may be able to do so, for I am sorry to say that both he and Fray Bartholomé de Jesus have the plague, which the Prioress tells me is raging at Seville although it is kept secret. Perhaps you may not know of it;

[3] Fray Diego de la Trinidad died of the Plague.

will you all pray for them, as theirs would be a great loss to the Order. The Mother Prioress tells me in a postcript that the Father Vicar is better, although not out of danger. The nuns at Seville are very worn out, as well they may be. They have suffered martyrdom in that house on account of very different troubles from yours, although they do not complain so much. When people have good health and enough to eat, it does not kill them if they are a little pressed for space. Besides that, you are spoilt by having so many sermons preached to you. I do not know why you grumble: you cannot expect everything to run smoothly.

Mother Beatriz de Jesus told the Father Provincial that you were awaiting the arrival of the Father Vicar to send back the nuns from Seville and Veas to their own houses. Seville could not receive them again; besides, it is a long distance off and the plan is in no way feasible.

If the necessity is urgent, our Father will see to the matter. It is so desirable that the Veas nuns should return there that, did I not fear giving you an opportunity of offending God by disobedience, I should send you a formal precept to dismiss them, for as regards the Discalced nuns I represent the authority of our Father Provincial. In virtue of this, I say and command that, as soon as there is an opportunity, all the nuns who came from Veas, with the exception of the Mother Prioress, Anne of Jesus, are to go back. This must be done, even though you may be already settled in a home of your own, unless you have sufficient income assured to deliver you out of your difficulties, as in

no case is it well to begin a new foundation with so large a community and there are other strong reasons in this instance. I have laid the matter before our Lord during the last few days as I did not wish to answer the letter at once, and I find that this course will render service to God, and the more in proportion to the pain it gives you all. Any kind of attachment, even for a prioress, is utterly foreign to the spirit of Discalced nuns, and would prevent their souls' ever making progress. God wishes his brides to be detached, caring solely for Him. I do not wish this house to start on the same lines as Veas, for I shall never forget the letter one of the nuns there wrote to me when your Reverence ceased to be prioress—a Calced nun would not have written it. Such things are the beginning of party spirit and other evils, though we do not detect it at first. So I beg of you to be good enough to agree with me on this occasion; later on, when you are more settled and the sisters more detached, they may return if necessary.

To tell the truth, I do not know which nuns you have with you, as you kept the secret closely from our Father and me, nor did I expect your Reverence to take so many from Veas. I suppose you chose the sisters who were fondest of you. Oh true spirit of obedience which feels no repugnance to loving any one who stands in the place of God! I entreat your Reverence, for His sake, to remember that you are training souls as brides of the Crucified. Crucify them, then, so that they have no will of their own, or childishness. Remember, you are starting the Order in a new kingdom, and your

Reverence and your daughters must behave like brave men, and not be womanish.

What does it matter, my Mother, whether the Father Provincial styles you President, Prioress, or Anne of Jesus? It is evident that unless you were superior you would have no right to any other title than the rest who have also been prioresses. So little notice has been given him that he does not know whether the elections have taken place or not. It really puts me to shame that, after all this time, the Discalced nuns are still taken up with such petty questions that they not only think but talk about them, and that Mother Maria de Cristo attributes such importance to them. Either troubles have turned your head or the devil is introducing infernal principles into the Order. Yet Mother Maria de Cristo praises you for your great 'qualities' —as if your 'qualities' would have suffered in this way. May God make my Discalced nuns very humble, and obedient, and submissive, for all such 'qualities' give rise to many imperfections without these virtues.

I have just called to mind that I was told in one of your letters that a nun from Veas had relations in Granada who had shown you much kindness in return for your having brought her there. If so, I leave it to the conscience of the Mother Prioress to decide whether she should be kept at Granada; but the rest must go back.

I can well believe that your Reverence will meet with great difficulties at first. Do not be astonished, for so eminent a work cannot be carried through without, but people say it is bringing a rich reward.

God forbid that the imperfections with which I am making this foundation may not deserve more punishment than reward, for the fear is always before my mind. I will write to the prioress of Veas asking her to contribute to the travelling expenses as you are very short of funds. I shall tell her that if Avila were as near Granada as Veas is, I should be very glad to take my nuns back. God willing, this may be done later on. You can say to your daughters that, when the foundation is made and novices are taken, they will no longer be wanted and can return to their own convents.

I wrote at length a short time ago to your Reverence and the other prioresses, as well as to Fray John,[4] giving them an account of what had taken place at Burgos, thinking that the one letter would serve for all.

God grant that, seeing how things go now, you did not stand on your dignity about it as you did when our Father styled you 'President'. Until the election took place here when our Father came we did not call the superior 'prioress' but 'president', and both titles mean the same thing.

I always forget to mention that I hear that ever since the Chapter, the nuns at Veas go out to clean the church. I cannot understand this,[5] for the Provincial himself could not give leave for it, as not only has it been forbidden by the Pope's *motu proprio* under penalty of excommunication, but also by a strict rule of our Constitutions. At first it was troublesome to us, but now we are very glad of it.

[4] St. John of the Cross.

[5] The autograph at Seville stops here.

Neither must the nuns go out to shut the street door. The sisters at Avila know of this; I cannot think why your community have not been told. Will your Reverence have the kindness to explain it to them; God will provide some one to decorate the church: where there's a will there's a way.

It pains me whenever I think how those señores must be pressed for room. I wrote the other day saying that you should take a house, even though it were neither good nor cheap, for however uncomfortable you might be, you would not be so crowded. And even if you were, it would be better that you should suffer than those who have shown you such kindness. I am writing to doña Ana and hope I shall find words to express my gratitude for the help she has rendered us. Our Lord will not let her lose by it, which is the important matter.

If you ask our Father for anything, remember that you have failed to write to him, for, as I said, it will be a long while before I can forward any letters to him. I have endeavoured to do so. He has to go from Villanueva to Daimiel to take possession of the priory there, then to Malagon and on to Toledo, which he will leave very shortly afterwards for Salamanca and Alba, and I do not know how many elections of priors he has to preside over. He told me that he did not expect to reach Toledo until August. I am very sorry that he is making these long journeys through such a hot country. You must all pray for him and must make arrangements for a place for him to stay at with your friends.

The nuns may remain at Granada until your

Reverence has explained matters to him, when he will know what had better be done. Nothing has been said to him about it and he has not been told why they should not be kept. May God give us light for we can do little without it, and may He protect your Reverence! Amen.

To-day is May 30.

The servant of your Reverence,
Teresa de Jesus.

I am writing to the Prioress of Veas about the sisters' departure, asking her to keep it secret if possible. However, it would not matter if it became known. Will your Reverence give this letter to the Mother Subprioress and her two companions, and to Father John of the Cross, for my head will not allow me to write more.

CCCCXLV

Burgos, May, 1582[1]

TO CANON MONTOYA, ROME

Congratulations and sympathy.

JESUS!

May the grace of the Holy Spirit be with your Reverence.

THE labours and ill-health I have gone through since you left Spain will be my excuse for not having written to you before. Yet I have shared your pleasure in the good brother-in-law our Lord has given you. Doña Maria wrote, telling me about him and asking me to pray for some of your personal

[1] Translated by kind permission of P. Grégoire from the Spanish first published by him. Letter 434, 2nd. ed. The autograph is at the Discalced Carmelite Convent, Florence.

affairs as it seems that you have not been without trials of your own. May God be praised for all things. I and the nuns here pray for you constantly and I should like to know whether the storm has blown over. Wicked as I am, I never miss, nor will I ever miss, praying for you as I am bound to do. I do not think it is harmful that God should send crosses amidst our prosperity, for He has led all His chosen ones in this way. We seem at peace here for the present, as Father Nicolas de Jesus Maria[2] will tell you when he delivers this letter. As he will give you all my news, I will say no more. May our Lord protect your illustrious person and advance you in His service!

Your unworthy servant,
Teresa de Jesus.

I have heard nothing of the good Bishop of the Canaries since just before he embarked; he was well at the time.

CCCCXLVI

Burgos, June 4, 1582.[1]

TO DON RUIZ DE LA PEÑA, CONFESSOR OF CARDINAL QUIROGA.

The Saint asks him to obtain permission for a foundation at Madrid.

JESUS!

MAY the grace of the Holy Spirit be with your Reverence and fill you with His love this Whitsuntide as I ask Him, and may He repay your

[2] Father Doria, who must have been about to start for Italy.

[1] Fuente 392. The autograph belongs to the Disc. Carm. Convent, Genoa.

Honour for honouring me by your letters, including the last I received, for they are indeed an honour for me.

Now that you are in Madrid, I should be very glad if, by God's help, the foundation there could be made. I should see you more often and be near his most Illustrious Lordship.[2] It was a great relief that you did not remain at Toledo during the warm weather, and I thank God for giving His Eminence good health. May the Lord preserve him to us for many years. Directly a convent is founded we begin to pray for this intention. Glory be to God, the foundation is made here. I am never well in this place but I do not wish to leave until I go to Madrid, as I am saying in my letter to his Eminence. God willing, I shall go on no more foundations, for I am very old and weary.

Some people here say that the king is going to Madrid soon; others expect his visit will be later on, but if the Cardinal consents, it seems best to me that the convent should be founded before he arrives. I feel confident that God will show his Eminence which is best, and that he wishes to oblige me, so I do not wish to be importunate. But as his Illustrious Lordship is so busy, and this matter relates to our Lord's service, I did not wish it to be set aside through any neglect on my part, therefore I am reminding him of it, feeling

[2] Cardinal Quiroga refused to give leave for the foundation of nuns at Madrid until the king returned from taking possession of his new kingdom of Portugal. When Philip reached Madrid, St. Teresa was dead and it was not until September, 1586, that the Venerable Anne of Jesus and St. John of the Cross founded the convent so longed for by the Saint.

perfectly sure that God will enlighten him to do what is best at the best time.

May His Majesty protect your Honour as I ask of Him.

From the convent of St. Joseph, Burgos, on the second day of Pentecost.

Your unworthy servant,
Teresa de Jesus.

CCCCXLVII

Prefatory note.

Among the sufferings endured by the nuns was the flooding of their convent, which stood on the banks of the Arlanzon. The river burst its bounds at six o'clock on the morning of Ascension Day and suddenly became a raging torrent, destroying houses, rooting up trees, and tearing the dead from their graves. The water mounted above the first floor of the house, which rocked as though about to fall as the waves beat against it. St. Teresa and the nuns went to the attics, taking the Blessed Sacrament with them. They prayed and recited litanies all day until the flood began to subside in the evening. Then the Saint, faint for want of food, asked for some bread. A novice waded up to her waist in the water and managed to catch a floating loaf. During the night, some divers forced open the doors of the ground floor which allowed the pent up flood to escape. Fray Pedro de la Encarnacion told St. Teresa that the people said she had saved the city by her presence because she was a saint; she answered very gravely: 'Father, during my lifetime, I have been told that I was handsome, and I believed it; that I was clever, and I thought it was true; and that I was a saint, but I always knew that people were mistaken on that score.'

Burgos, June 25, 1582.[1]

TO FATHER GRACIAN

The Saint begs him not to go to Seville where the plague is raging.—Virtues and poverty of the community at Burgos.—Wish that Fray Felipe should be made chaplain there.—Difficulties at Toledo and at Salamanca.

JESUS!

May the grace of the Holy Spirit be with your Reverence, my Father.

I HAVE not even yet received an answer to the letters sent you by a special messenger, and I am very anxious to have news of your health. It has been some consolation that until to-day the weather here has kept cool, so I hope that the heat will not be as oppressive as usual where you are. May God direct matters as our needs require. I assure your Reverence that it is a heavy trial that you should be travelling in this weather and that we should be unable to hear from you more often. I very much wish you not to stay long or dream of visiting Seville, however urgently you may be needed, for the plague is certainly raging there. For love of our Lord, do not be tempted to go to that place. It would overwhelm us all with anxiety, or me at least, for though God may give you good health, any risk your health runs completely ruins mine.

You would be pleased if you could see how well

[1] Fuente, 393. Part of the manuscript is illegible. The gaps have been filled in from P. Grégoire's edition, by his kind permission. The autograph is at the Carmelite convent, San Lucar la Mayor.

this house is arranged, although there is no lack of sacrifices to offer God. His Majesty knows how destitute we are at times of even the barest necessaries. In spite of all the other calls on her, that saint of a Doña Catalina has hitherto given so much to us that people have complained about it and have even appealed to her conscience not to help us any more. The townsfolk, not knowing of the renunciation we made regarding the convent, think that it has an income,[2] and have by degrees transferred the alms they gave it to other people; yet it would not be well to tell our kind friend this. It is no easy task for me to find money for the expenses. Catalina de Tolosa wishes the convent to be well arranged and her brother[3] is giving us nothing at present. How can we go on with the building? You see what stress of poverty we are in. If you could find some one at Malagon who would lend us fifty ducats (I mean, if the prioress could spare the sum), I should be very grateful: it would not be asking much of so large a community. I do not expect that in future we shall ever be in want of money here, my Father, but we are in difficulties now.

We have not been able to find a priest to say Mass for us. Our friends agree with us in thinking that one of the friars must be sent here for a time. When your Reverence suggested this plan, we were all delighted. I do not know of any one else so suitable as Fray Felipe,[4] who is very unhappy where

[2] See prefatory note of letter of May 20, 1582. [3] Pedro de Tolosa.

[4] Fray Felipe de la Purificacion, confessor to the nuns at Malagon. He had been transferred to the priory at Granada where St. John of the Cross was prior.

he is now and writes to me continually: he ought not to be left to suffer any longer. If he came, he could hear our confessions as well, and would be happier here than at Granada.[5] . . .

You must know, my Father, that the Prioress of Toledo[6] has written telling me she is very ill, and really my conscience pricks me about what she suffers there, for the place is killing her. It has occurred to me that even if the nuns re-elect her, (and it would create a disturbance if you forbade them) it might be best for your Paternity to send her to Avila. This would have a double advantage: firstly, her health would improve, and secondly, we could see how the president she had chosen to represent her filled the post without being prioress. Such an invalid would be a heavy charge for the nuns of Avila, but if she recovered she would be a great help to them. They are indebted to her, for ever since Saint Joseph's was founded, she has been the means of their receiving eight ducats a year. This plan offers many difficulties, but she has worked hard for the Order and it would grieve me to leave her there to die. When your Paternity is at Toledo you will be able to arrange matters for the best. She fancies that you are displeased with her, and from the letter you wrote saying that the community were not to touch the money, she imagines you think she is a spendthrift. I wrote explaining your meaning, and saying that you wished the sisters to have an income and to build the church by degrees. You suffer from these nuns, my Father, but it is

[5] Some words here are illegible.

[6] Ana de los Angeles. She remained at Toledo until 1585 when she went to Cuerva.

due to them, for they, especially the Toledo sisters, felt your sufferings keenly.

My body is at Burgos but my mind with all its cares—I was about to say with all its fears—is at Salamanca, as I dread lest my daughters there should be turned into the street for lack of a suitable house. In fact, we do not know what to do about the community, and there is great danger of their spending the purchase money beforehand.

At last I wrote telling them not to give notice to Cristobal Juarez until your Reverence goes to Salamanca, as you will understand the affair better and see what is best to be done. The walls are nearly built; only the highest is of clay and lime: the rest are of rough stone and mortar.

God protect your Reverence for me; I have not the heart to finish my letter. My throat is in the same state and no worse, which is a great thing. Otherwise I am in good health and all is going on well here, glory be to God! Do not be troubled about my throat; considering what I owe His Majesty and the favours He shows me every day it is right that I should suffer something.

I beg of you not to neglect to send a friar here; if not the one I named, let it be whom you choose. The sisters here are very good, contented souls.

To-day is June 25. Yesterday was St. John's day. Our friends are well.

The servant and subject of your Reverence,
Teresa de Jesus.

CCCCXLVIII

Burgos, July 6, 1582.[1]

TO MOTHER MARY OF ST. JOSEPH PRIORESS OF SEVILLE

The plague at Seville. Journey of the nuns from Seville to Granada. The Burgos foundation finished. Teresita's virtues.

JESUS!

May the grace of the Holy Spirit be with your Reverence. Amen, Amen.

I WAS very glad to receive a letter from your Reverence yesterday though it only contained a few lines, as I have felt extremely anxious on account of the many deaths occurring at Seville. I pray much for all of you; the other convents will also, because I am writing to-day to ask them. I live in a state of constant terror on account of the dangers that surround you. I had already heard of the death of Fray Diego and thank God for having spared Fray Bartolomé as you would have felt his loss severely. May God be praised for all He does! I wish I had had your news earlier but I only received it just as the messenger was starting so that as I had been writing all the afternoon, my head was too tired for another letter. However, I want to send you these few lines though they are not in my own handwriting.

I have not told your Reverence how I sympa-

[1] Fuente 394. In Blessed Anne of St. Bartholomew's handwriting. It belongs to the Valladolid collection.

thized with your complaint about the Mother Prioress at Granada—which you might well make![2] She ought to have thanked you for what you did for her and for sending the nuns so suitably, instead of mounted on mules for God and all the world to see! Supposing you had sent them in a litter! But I should not have blamed you even then if there had been nothing else. God preserve you for me, my daughter, for you have done extremely well, and if some one else does not think so, never mind; she is punctilious and must be disappointed because her plans for the foundation are not all being realized. However, I believe it will succeed, and though there may be trouble at first, it will be none the worse for that.

The house here is very satisfactory; it is well established and paid for: no repairs will be required for many years so that I think I shall soon start on a roundabout route for Avila. Will you all pray for me. My throat and other maladies are as usual. Remember me most kindly to Fray Bartolomé and all the sisters. Teresa and the nuns here ask your Reverence to pray for them. Pray for Teresa who is quite a little saint and very anxious to be professed. May God protect her and your Reverence for me and make you holy.

The convent of St. Joseph, Burgos, July 6.

The servant of your Reverence,

Teresa de Jesus.

[2] The Ven. Anne of Jesus. Mary of St. Joseph had sent some nuns to the foundation at Granada in a coach.

CCCCXLIX

Burgos, July 7, 1582.[1]

TO SISTER LEONOR DE LA MISERICORDIA

The Saint's anxiety at Leonor's illness.

JESUS be with your Charity, my daughter, and protect you for me, and grant you the health I wish, for I have grieved deeply over your lack of it. Be good enough to take great care of yourself. I am delighted to hear the nuns attend to you for it would be wrong if they did not. Be as contented with their remedies as without them: obedience will decide whether you need them, since you submit. God grant your illness may not increase. When possible, let me know whether you are better, for I am anxious. I should often repeat what I said in my former letter, if I met you. But that must be deferred, as the Cardinal has written granting me permission when the King comes.[2] They say he is coming soon, but at the earliest it will be in September or even later. Do not grieve, for I should be as glad as you if we could meet. If that cannot be now, God will ordain it in some other way. I have so little health that I am unfit to travel there or elsewhere, though I feel better than I did, God be praised! I have taken some pills, so that I dare not write this myself.[3] God grant you great grace, my daughter. Do not forget me in your prayers.

July 7.

The servant of your Charity,
Teresa de Jesus.

[1] Fuente 395. The autograph is at the convent, Pamplona.
[2] For the foundation at Madrid. The Saint never met Leonor.
[3] This letter is in the handwriting of B. Anne of St. Bartholomew.

CCCCL

Burgos, July 14, 1582.[1]

TO MOTHER MARY OF ST. JOSEPH, PRIORESS OF SEVILLE

The plague at Seville. St. Teresa's departure for Palencia on her way to Avila where Teresita is to be professed. Father Gracian visits Daimiel and Malagon. Father Nicolas interviews the Father General at Genoa.

JESUS!

May the Holy Spirit be with your Reverence, my daughter, and protect you amid all these troubles and deaths.

IT was a great consolation to learn from your letter that none of you were ill, or had even a headache. I am not astonished at your all being well, considering how the other communities have prayed for you: in fact, you ought to be saints after such supplications. I at least am always careful to pray for you, so do not forget me. Believe me, if none of you died when God took so many of your fellow-citizens to Himself, it was because you cannot have been prepared for it.[2] May He preserve you all to me, especially your Reverence, for your death would indeed grieve me deeply. I was sorry for the decease of the Father Vicar and should have regretted still more that of Fray Bartolomé on account of the loss it would have been to your house. May God

[1] Fuente 396. The MS. belongs to the Valladolid collection.

[2] Fray Antonio says that St. Teresa always puts a grain of pepper in her compliments.

be praised for all things, for we have much for which to thank Him in every way.

Pedro de Tolosa's sister showed me a letter from him stating that the plague was abating in Seville, which is better news than your Reverence gives me. I asked her to thank him in my name for his kindness to your community. You must pray much for him and for his sister, Catalina de Tolosa, as all the Order ought, for, after God, we owe this foundation to her, and I expect this house will render God great service. Give Don Pedro very kind messages from me when he calls on you, and pray for me. My health is as usual.

God willing, I hope to start for Palencia at the end of this month, as our Father promised the community that I should stay there for a month. Then I must go direct to Avila to profess Teresa, whose year of noviceship is nearly over: she longs for it to end. Will your Reverence and all the nuns pray specially for her just now, that God may give her grace. Remember, she needs it, for though she is a good little thing, she is but a child.

I sent your Reverence's letter to Fray Pedro de la Purificacion, who is at Alcalá as Vice-Rector.[3] Our Father left him there when passing through the town, and will, I expect, miss him very much. I have just been told that our Father was at Daimiel; he must have reached Malagon now. He is in good health, thank God.

Remember me very kindly to all the nuns and condole with those who have lost their relations for

[3] Fray Pedro de la Purificacion, as *socius* of Father Gracian, accompanied him to Burgos.

whom I will pray. Remember me very specially to the Mother Subprioress, to Sister San Jeronimo and Sister San Francisco. I should like to write to them, but my health is against it, which is the reason this is not in my handwriting. I am not worse than usual but my head is tired, and I dare not make the effort their letters would cost me as there are others which civility obliges me to write.

May God be praised and may He bestow His grace upon your Reverence. Amen.

July 14.[4]

I was much pleased with a letter I received from the good Nicolao.[5] He is at Genoa and in good health, having enjoyed the sea voyage. He learnt that our most Reverend Father General was coming there in ten days when matters could be settled so that Father Nicolao could return at once to Spain. I was very glad. Pray for him and for his mother who has died and for whom he begs prayers — and you are in debt to him in your convent. For charity's sake, do not omit to write and tell me your news for you know how anxious I am about you. Letters will be forwarded to me from Burgos. God grant the health of the nuns may improve, and may He have you all in His keeping, especially yourself. All here are well and getting on satisfactorily; they ask for your prayers.

Remember me very kindly to Fray Bartolomé.

The servant of your Reverence,
Teresa de Jesus.

[4] The rest of the letter is in the Saint's handwriting, the first part in that of Blessed Anne of St. Bartholomew.

[5] Fray Nicholas Doria.

CCCCLI

Prefatory note.

While St. Teresa was considering as to whether it would be right for her to leave Burgos, on account of the poverty of the community, our Lord said to her: "Why dost thou doubt? Thy work here is done; thou art free to go, but thou wilt soon have still greater sufferings to endure". She started on July 26 with Blessed Anne of St. Bartholomew and Teresita, leaving the nuns with twenty maravedis for their maintenance. The parting was very affectionate; contrary to her custom, she let the sisters kiss her hands and said a tender word to each. Isabel de Jesus, the young Prioress of Palencia, had obtained permission from Father Gracian for a month's visit from the Saint. For an account of her journey and last days, see 'The Minor Works of St. Teresa' by the Benedictines of Stanbrook. T. Baker. London.

Palencia, August 3, 1582[1]

TO MOTHER TOMASINA BAUTISTA, PRIORESS OF BURGOS

Advice about enclosure. Satisfactory state of the convent at Palencia. Interview between Father Nicolas and the Father-General at Genoa.

Jesus be with your Reverence, my Mother, and make a saint of you.

I WAS as delighted to get your Reverence's letter as though I had not seen you a few days ago. May God give health and safety to you and Sister

[1] Fuente 397. The autograph, in Blessed Anne of St. Bartholomew's handwriting, with the exception of the last paragraph, is in the convent, Bujalence.

Beatriz de Jesus,[2] whose illness grieved me. I am praying for her. Tell her so, and give her my best wishes.

As regards the parlour; when Catalina de Tolosa leaves, your Reverence must close the opening that was made during the inundation. But change nothing while she remains with you. You must not let any one except those ladies enter in that manner. As I said, if she wishes to return, you would only have to remove a partition and let her have a room if she liked, but the window must be so managed that it does not overlook the garden, for enough has been seen of us already.

My throat is better and I have not felt so well for some time, for I can eat almost without pain, and as the moon is full I consider this a great boon. The cell I am in is very cool and comfortable, and the whole house is better arranged than I expected. All is so well managed that there is no fault to be found with it. Teresa sends you her best wishes; this place does not seem to suit her as well as Burgos. All the nuns and the Mother Prioress are in good health and desire to be remembered to your Reverence, as I do to all the sisters, to Señora Catalina de Tolosa, Beatriz, Lesmitos, Doña Catalina,[3]

[2] Beatriz de Jesus (de Arzeo y Covarrubias), the widow who had been clothed at Burgos. St. Teresa said that the convent ought rather to furnish her dowry than to ask her for one, since she was the very person wanted for the new foundation. Later on, she made the foundation at Vitoria with Mother Tomasina.

[3] Catalina Manrique de San Domingo had renounced the world while young, and, dressed in a serge robe, spent her life in helping the poor. She was a friend and mother to the Discalced nuns at Burgos, sold their work for them, and begged alms for the convent.

her mother, and all my friends. Sister St. Bartholomew asks the prayers of your Reverence, the nuns, and the young girls. You must always give messages from me to all my friends, even though I do not mention it; I grant you my permission.

I have noticed that the washing is done here by only two sisters: if Maria enters you might manage in the same way at Burgos, which would be cheaper. Think over the matter, for I only wish for what is best for you. Your water supply is excellent; Isabel might help Maria to wash.

A letter reached me from Fray Nicolas stating that the Father General reached Genoa in ten days as expected and was most friendly. He gave what was asked of him willingly, with a good grace, and showed his friendship by nominating Fray Nicolas as procurator of the whole province of Discalced friars and nuns, declaring that all appeals to the General must be made through him and by his advice.

The brothers of Fray Nicolas paid great attention to the General who went away well pleased. When Fray Nicolas went to stay with the Calced friars, they thought he wished to join them and said that if he would remain in that house, they would make him prior—he! who never could bear the thought of such a dignity! He may have arrived in Spain already, as he meant to leave Genoa at once if he could get a ship. You must all pray much for him and thank God for having placed us so high in the good graces of the General. Let there be a procession and sing something in thanksgiving, for we have nothing left to do now but to serve God

and become very holy in return for these favours. May He be with your Reverence and bestow His grace on you. To-day is August 3.

If I write to my friends, they must excuse its not being in my own handwriting but in a secretary's; but unless I write myself to my doctor,[4] no doubt he will suppose I am unfit for it. Remember me to him and tell him the news, which makes me extremely happy. You too must be glad that God is so good to us. May He watch over you, my friend, and make you a saint.

Yours,

Teresa de Jesus.

CCCCLII

Probably written at Palencia, August 3, 1582.[1]

TO DOÑA CATALINA DE TOLOSA

Doña Catalina's children. Convent affairs.

JESUS!

May the Holy Spirit be with your Honour.

I NOTICED the address and was glad the 'illustrious' had been omitted as now I can answer you.

[4] The licentiate Don Aguiar, doctor of the convent, who had been fellow-student with Father Gracian at Alcalá. He found the house for the nuns and offered to pay for it if they were unable, or to keep it himself. On seeing that the stable was to be used as a chapel for the community, he said: 'Mother Foundress, your good St. Joseph must have liked his first stable, for we cannot keep him out of one.' Saint Teresa, who finished writing the *Book of the Foundations* while at Burgos, told the doctor that it would include an account of his charity to the community. (*Found.* ch. xxxi. 31-3.)

[1] The original of this letter is preserved in the Carmelite convent at Valencia, and was first published by Don Bernardino de Melgar in

I can tell you that I and all of us are highly pleased with Lesmes: may God protect him and make him holy. These two little angels delight me; I asked the Maruca to help me to recite my office. She is portress and does all her work well. Both of them, like myself, long to see you. May God bring the meeting about and reward you for your kindness in writing to me. I am anxious about your health. I should like it to be better and to hear of some improvement in that of my Beatriz. May God give it to her. The letters I have brought with me I have not yet delivered as I am expecting the arrival of . . . because all she had was not enough to leave it although during the nine days you kept her in your house no one has seen her. I have told her. . . .

I am very careful to deliver the letters whenever I can. God grant he may not send them elsewhere again. Tell Isabel de Trazanos and remember me kindly to her. You must know that the Abbess of Santa Dorotea's[2] gave me two ducats, without knowing. . . since I have seen them it appeared. . .

Now will you, Teresa and Beatriz,[3] abide with God, for I have many letters to write. There is an improvement in my quinsy: I do not know how long it will last.

To-day is Friday. . .[4]

in the *Boletin de la Real Academia de la Historia*, Vol. LXVI, p. 150 sqq. (Madrid, 1915). The end is missing and some parts are illegible.

[2] One of the convents at Burgos, probably that of Poor Clares.

[3] Beatriz del Arceo y Covarrubias, then a novice at Burgos. See *Found.* xxxi, 45 note 50.

[4] Don Bernardino de Melgar thinks the full date was: Friday, eve of St. Dominic, August 3, 1582 (which fell on a Friday).

CCCCLIII

Palencia, August 6, 1582.[1]

TO DOÑA TERESA DE LAIZ, FOUNDRESS OF THE CONVENT OF ALBA

Disturbances in the convent at Alba, and scandal caused by them.

JESUS!

May the grace of the Holy Spirit be with your Honour.

YOUR letter reached me but I can do little in the matter you mention for when I spoke to Mother Tomasina Bautista on the subject she said that she trembled from head to foot at the mere thought of returning to Alba. She gave such reasons relating to her peace of soul that no superior could force her to go back to that office. She is now at perfect peace, her community is in very good order, and she is happy. If you are fond of her, you ought to be satisfied, and not wish her to be near you against her will. May God forgive you! I am so anxious to content you that I wish I could do so in every way. For the love of God do not feel disappointed, for there are many nuns in the Order who can supply the place of Mother Tomasina.[2]

If you are distressed at the idea that Mother Juana del Espiritu Santo may become prioress, your fears are groundless, for she told me that nothing

[1] Fuente 399. The autograph was at the novitiate, Valladolid. (Fr. A.)

[2] Tomasina Bautista, niece of Teresa de Laiz, who had for many years been prioress at Alba, had doubtless given the Saint an account of the troubles caused there through the interference of the foundress.

in the world would induce her to accept that office again. I do not know what to think of that community. I am afraid that no one will be able to hold the charge of prioress there for every one dreads it.

I beg you to reflect that the house is yours and that God cannot be served in the midst of disturbances: therefore it is important that you should take no part in the matter. If the nuns were what they ought to be, what would they care who was prioress? Such childishness and personal attachment are far from being the right spirit of Discalced nuns and do not exist in the other convents. I know more or less which sisters are disquieting the rest, and if God gives me health I shall try to go to Alba as soon as possible to unravel the plots. The matter has pained me deeply as I know for certain that things which never ought to have been mentioned have been told to friars of another Order, who have related them to seculars outside Alba. Is it well for us that the nuns' childishness and imperfections should so injure the Order, for the world will think that all the rest are like them? I beg you to tell them so, and try to quiet them, for our Father will soon be going there. I ask this of you as a favour to me, for whoever the Prioress may be, she will not fail to oblige you.

I assure you that if I had known what was going on before, I should have already put a stop to it, and every possible means of doing so must be taken now. Will you remember me to Father Pedro Sancho[3] and show him this letter, so that he may

[3] Chaplain to the nuns at Alba.

correct those at fault and forbid their receiving Holy Communion so frequently. They ought not to suppose that it is of no consequence to trouble a community and gossip in a way prejudicial to those whom the world respects. Ah Señora, how different it is when there is the right spirit! May God give it to the community and preserve you to us for many years with the health I wish for you.

To-day is the feast of the Transfiguration.

Your unworthy servant,

Teresa de Jesus.

CCCCLIV

Palencia, August 9, 1582[1]

TO MOTHER TOMASINA BAUTISTA, BURGOS

Advice about the sick and asking alms. Messages. The Saint is to go to Alba.

JESUS!

May the Holy Spirit be with you, my daughter.

I WAS indeed sorry to hear of the sister's illness, for not only is she very good, but I sympathized deeply with you in your trouble at such a time. Always tell me how she is and do not go very near to her; you can tend and nurse her without that. Be careful on this point. I wrote telling you to show charity to the sick: I know you will, but I always give that advice to every one.

I greatly regret that alms are being asked for the

[1] Fuente 399. Vol. VI, No. 105, 1st. ed.

convent;[2] I cannot think why you ask whether I approve as I told you repeatedly at Burgos that it would not be well for people to know we have no income, much less that we should beg, although I believe the Constitutions declare that we may ask for help when in real necessity.[3] This the nuns are not, as Señora Catalina told me she was gradually giving you her daughters' inheritance. If people understood that we have not an annuity, it would not matter, but you must keep it secret. God deliver you from begging for your community now, for you would gain nothing by it; what you got in one way, you would lose in many others. Ask advice of those señores in my name and state your case. I have told you always to remember me kindly to them. In future I approve of whatever messages you give them from me, so you will not be telling an untruth.

The heat here is terrible, though it is rather cooler this morning. I felt glad on account of your invalid, for it will be fresher still at Burgos. Tell the licentiate Aguiar, who enters your convent every day, that now he knows how I miss seeing him; that I was delighted with his letter, but that as I think *he* will be delighted at not having to reply to me at once, I am deferring my answer to it. Tell Doctor Manso that the case is the same with him: always give my kind remembrances to him and to the Father Master Mato and let me know how they are. The nuns here are very envious of such a confessor. You must know that the priest

[2] Catalina de Manrique had been begging for the convent.
[3] Constitution 3.

from Arévalo is not what we thought he was; in any case, he told me that he is leaving. I talked to him yesterday and thought it well he was going.

Tell the Mother Superioress, Beatriz, and my little 'chubby'[4] that I was glad of their letters, but as they know, they must forgive my not answering unless it is necessary. Remember me to Pedro's daughter. Abide with God, my daughter, and may His Majesty protect you and make you as holy as I ask of Him. Amen, Amen.

It is the eve of St. Lawrence's Day.

Our Father wrote to me from Almodovar; he is well, but you must pray that he may not go to Andalusia, as his plans are uncertain. He tells me that he wishes me to go to Alba and Salamanca on my way to Avila. I had written to Alba saying that perhaps I might be there this winter, which is possible. I am your servant (without any doubt whatever),

Teresa de Jesus

[4] *Mi gordilla*, 'my little chubby', was Elena, Catalina's youngest daughter.

CCCCLV

Palencia, August 12, 1582.[1]

TO DON SANCHO DAVILA

The Saint wishes to see him. Biography of his mother. Beatriz de Ahumada.

JESUS!

May the grace of the Holy Spirit be with your Honour.

HAD I known that you were at Alba, I would have answered your letter before, as I was anxious to tell you what comfort it afforded me. May His Majesty repay you with heavenly gifts as I constantly ask of Him!

I have had so many trials, such ill health, and so much work to do at Burgos that I have had little time to enjoy any comfort. Thank God the foundation is made and well made. I should much like to be in your neighbourhood as it would be a relief to discuss certain matters with you personally which cannot well be mentioned in a letter. Our Lord rarely lets me have my will — may His will be carried out, for that is the important matter.

I should be greatly interested in reading your biography of my dear Marchioness.[2] Your sister the Abbess must have received my letter too late: perhaps she is reading the book herself, and so has

[1] Fuente 400, Vol. III, No. 7. Don Sancho Davila, a cousin of the Saint and confessor to the nuns at Alba. He read this letter from the pulpit when preaching for her beatification.

[2] Don Sancho had written a biography of his mother, the Marquesa de Velada who had lately died. See letter of Oct. 9, 1581.

not sent it to me. You were right in commemorating such a holy life. God grant you may have said all that needs telling, as I fear your account may be too short.

O God! What I have suffered in my efforts to persuade her parents to leave my niece[3] at Avila until I returned from Burgos! I was so determined about it that at last I prevailed. May God have you in His keeping, for you are so kind to them that I hope you will bring matters right in the end. May God preserve you to us for many years and make you a great saint as I pray you may be. Amen.

Palencia, August 12, 1582.

Your unworthy servant and subject,
Teresa de Jesus.

CCCCLVI

Valladolid, August 26, 1582.[1]

TO MOTHER ANA DE LOS ANGELES, PRIORESS OF TOLEDO

Politeness to be shown to Bishop Alvaro de Mendoza. The convent and church at Toledo.

Jesus give your Reverence His grace.

YOUR letter reached me at Palencia when it was impossible to answer it. I am doing so now in great haste, as the Bishop,[2] who is to take it to

[3] Beatriz de Ahumada.

[1] Fuente 401. St. Teresa repeated this letter on Sept. 2; the autograph of both versions is at the convent of Cuerva. St. Teresa left for Valladolid after having been about a month at Palencia. Her biographers call this journey her *Via dolorosa*, so full was it of suffering and affronts.

[2] Don Alvaro de Mendoza was going to Toledo for the provincial council.

you, is anxious to start. If he calls on you, of your charity, all of you show him every politeness and your Reverence must send some one to call on him on your behalf frequently, for we owe all to him. The plan suggested by Diego Ortiz regarding the convent seems to me very good and would be excellent if he bought the house. It would be better for him if the matter were left open and we did not purchase it until later on. Never mind his being annoyed: he always is. Do your best to gain time with him.

Mother Brianda of St. Joseph's sister is unsuitable for either a lay or a choir sister. Not that she is wanting in judgment, or intelligence, or tranquillity: in fact, I like her very much, but she is not capable of leading a harder life, being thoroughly worn out. She says that no one can prevent her giving herself to God and praying. Her present mode of life suits her best. She may have trials, but when God chooses, He gives such trials, and heavier and more numerous ones too, elsewhere.

I do not know how I could visit Toledo. You would all be terrified if you knew of my trials here, and how the work is killing me. However, with God all things are possible. Will you pray about my journey to you. Remember me kindly to all the nuns. The time is too short to write more; that is why this is not in my handwriting.

To-day is August 26.

God willing, I shall reach Avila at the end of this month. I am exceedingly sorry that the Father Provincial is making the journey at such a time. God be with him! I sent a messenger expressly

with the patents to Father Antonio. If he consents, and is able to go to Toledo, he can arrange matters satisfactorily.

I repeat that I am pleased with your plan, but you do not say where you will get funds to help Diego Ortiz to buy the house. Whatever money you give will be well spent, as long as you are not extravagant. Your project for keeping the church free from debt is far preferable to the former one, so you may settle it at once. Then, although the building of the church goes on but slowly when paid for by the revenues as our Father Provincial wishes, Diego Ortiz will be satisfied as he is anxious for the well-being of the convent in every way. However, that remains to be seen later. On the whole, I think you should not omit buying the house now on account of the church; you can settle matters amicably afterwards with Diego Ortiz. But you must first examine whether what he is to give you will suffice.[3]

Send me further details. I shall stay here until our Lady of September and go to Medina until the end of the month. You can write to me at either place. Remember me kindly to all the nuns. I am in great haste.

The servant of your Reverence,
Teresa de Jesus.

[3] The constant difficulties raised by Diego Ortiz and the annoyance caused by the crowds who attended his portion of the church obliged the nuns to remove to another house in 1594, during the priorship of Beatriz de Ahumada, St. Teresa's niece.

CCCCLVII

Valladolid, August 27, 1582[1]

TO MOTHER TOMASINA BAUTISTA, PRIORESS OF BURGOS

Advice about the community at Burgos. Messages to friends.

Jesus grant His grace to your Reverence and protect you for my sake, and give you strength for all the trials God may send you.

I ASSURE you, my mother, that He is treating you like a strong woman; may He be praised for all things.

I am fairly well and in better health than I was. I do not expect to remain here more than a few days; I am waiting for a messenger and shall start when he arrives. Pray for me. I was very sorry to leave your convent and your Reverence. Do not be anxious about Catalina de la Madre de Dios;[2] it is a passing temptation. Do not allow her to write to any one except myself or Sister Anne, which would not matter. If you let her write to any one else as a consolation to her, be sure not to send the letters. I am glad the Father Rector called on you;[3] be very polite to him. Let him hear the nuns' confessions sometimes and ask him to preach occasionally.

Do not be surprised at Catalina de Tolosa: she

[1] Fuente 402. The autograph is at the convent of Peñaranda de Bracamonte.

[2] Catalina de la Asuncion, daughter of Catalina de Tolosa.

[3] Father Gaspar Sanchez, Rector of the Jesuits at Burgos,

is so harrassed that you must try to comfort her. One day she will want one thing, and the next day something else. The licentiate[4] shows me kindness in every way. May God prosper him! Why do you not tell your nuns what you know about our Father? The Mother Subprioress writes saying she wishes to know where he is. I send my kindest regards to her and to all of you. I am sorry that Maria is ill. Thank God, you have another sister to help: tell me how the latter goes on.

I am not sure whether I shall be able to write to the licentiate; I like him so much that it would be a pleasure to me, if I had time; give him very kind messages from me. Tell the doctor[5] that I am being tried in a thousand ways, and ask him to pray for me. I assure your Reverence that, even though I did not know some of your community were ill, I should still have many crosses. When I have time, I will tell you about some of them.

Remember that I shall probably leave here after the feast of our Lady of September, so that you must send the books at once to the Prioress of Palencia who will forward them to me here. May God have you in His keeping for me. I have only time to ask your Reverence always to be very careful not to over burden the novices with work until you know how much courage they have. For instance, Catalina was so hard-worked that I am not surprised she thought she could not bear it. And you must speak kindly. You imagine that every one has your spirit, in which you are mistaken. Believe

[4] Doctor Aguiar, licentiate in medicine, physician of the convent.
[5] Canon Manso.

me, though you have more virtue, I have more experience, so I do not wish you to forget the warnings I have given you. God preserve you for me. Since I have spoken to you soul to soul, I want you to understand that there was reason for it.

As I said, I give you full leave to send any messages to my friends from me.

To-day is August 27.

The servant of your Reverence,
Teresa de Jesus.

CCCCLVIII

Prefatory note.

St. Teresa's sojourn at the convent of Valladolid was embittered by great exterior and interior sufferings. Old age had been telling on her for some time, she still suffered from her broken arm, from heart disease and from an attack of paralysis. An open wound in her throat rendered her speech indistinct, especially before Communion. Then her family turned against her on account of her brother Lorenzo's will in favour of the convent of Avila, and accused her of wronging her brother's children; even the prioress, Mother Mary Baptist, sided strongly with the family and prejudiced Teresita against her saintly aunt. The family lawyer called on the Saint and told her that no lady would have behaved as she did. Her answer was: 'May God reward you, Señor, for the favour you have done me.' (B.Z.)

Valladolid, September 1, 1582.[1]

TO FATHER GRACIAN, SEVILLE

Grief at his absence. Lorenzo's will. Affairs of the Order.

JESUS!

May the grace of the Holy Spirit be with your Reverence.

YOUR frequent letters do not suffice to assuage my pain, though it has been a relief to know that you are well and the plague is over. God grant it may be so in future. All your letters arrived safely.

Your reasons for leaving do not seem sufficient. You could have directed the studies of the friars from Burgos and told them not to confess *beatas;* the priories of Andalusia might have waited for two months while you visited those of Castile. I do not know what your motive was but I felt your absence at such a time so keenly that I lost all desire of writing to your Reverence and have put off doing so until now when it cannot be avoided. The moon is full; I passed a very bad night and am suffering severely with my head to-day. I have been better until now; to-morrow, when the moon begins to wane, my health will improve. The throat is recovering but is not well.

I have suffered much here from Don Francisco's mother-in-law who is a strange woman. She is bent upon bringing a lawsuit to prove that the will is

[1] Fuente 403. The autograph is at the Carmelite convent at Brussels and the transcript taken by P. Grégoire has by his permission been adopted for the translation.

invalid, and though she is in the wrong she has much credit and some people agree with her. I have been advised to make a compromise lest Francisco should lose all his money and we should have to pay the expenses. St. Joseph's will lose something but I trust God that as our claim is eventually secure, it will inherit the whole property later on. I have been, and still am very sick of the matter though Teresa has behaved well. Oh, how bitterly disappointed she was at your Reverence's not returning! We kept it secret until to-day. In one way I am glad, as she will learn how little we can trust in any one but God—and it has done no harm even to me.

Enclosed is a letter written to me by Fray Antonio de Jesus. I am astonished at him, but as he is now my friend again[2] (to tell the truth I thought he always was) and we are corresponding with one another, all will be well. Even if he were not my friend, you could not possibly nominate any one else to preside over the elections. I do not know how it is that your Reverence has not realized this, nor that this is not the time to found houses in Rome as you are in great want of religious even for the priories of Castile. Besides, you are in urgent need of Fray Nicolao,[3] for I consider it impossible for you to attend to so many matters unaided.

Teresa de Jesus.

[2] Fray Antonio was displeased with St. Teresa's preference for Father Gracian in connection with the election of a Provincial.

[3] Father Gracian having sent Father Doria to Genoa to negotiate the foundation of a priory there, his enemies interpreted this step as a means of ridding himself of an inconvenient critic and rival. (B. Z.)

Fray Juan de las Cuevas[4] said the same to me during our interviews. He is very anxious that your Reverence should succeed in every way, and as he is attached to you, I am sincerely obliged to him. He even declares that your Reverence is disobeying the decrees of the Chapter which ordain that the Provincial must take another *socius* in default of the usual one. I am not sure whether Fray Juan said the priors must approve of the choice. He considered it impossible that you could do the work alone, adding that Moses made use of (I do not know how many) aids. I answered that there was no one for the office and that even priors could not be found; he replied that the *socius* was the principal consideration.

CCCCLIX

Valladolid, September 1, 1582.[1]

TO FATHER GRACIAN, SEVILLE

The Saint warns him against staying too long in Andalusia. The Discalced friars of San Alejo's. Troubles of the Salamanca nuns. Teresita's profession.

. . . Since I came here I have been told that people remark that you object to being accompanied by any one of importance; I know you have no choice, but as the Chapter will soon be held, I do not wish there to be any pretext for attacking you. For the love of God be cautious on that score, also as to

[4] The Dominican prior who had presided over the Chapter at Alcalá.

[1] Fuente 403. This letter is numbered apart, as it seems too long for a postscript to the preceding one. It is not in the handwriting of the Saint.

how you preach in Andalusia; I have never liked your being there for long. You wrote in your letter the other day of the trials people have suffered there: may God spare me the pain of seeing you share their sufferings! As you say, the devil does not sleep. Believe me, I shall feel completely unstrung so long as you are there.

I do not understand why you stay so long at Seville. I was told that you would not go there until just before the Chapter.[2] I feel more anxious about you than if you returned to Granada. May the Master direct the affair as is most to His service! There is urgent need of a vicar in Andalusia.[3] If Fray Antonio acquits himself satisfactorily, you might send him there, while you could superintend the Order from Valladolid. Do not think of becoming an Andalusian—your character is not suited for it. I beg of you again, however rarely you preach, to be very cautious as to what you say.

As for Castile, do not trouble about it; the friar's affair was not so serious as it appeared, and God will bring matters quite right. No one knew anything about it.

The Prioress is writing to tell your Reverence that the friars of Valladolid are in very bad health.

[2] At the Chapter of Almodovar, in 1583, Father Gracian was openly accused of ruining the Order by his negligence; Doria defended him and a motion to depose the Provincial was defeated; but he was warned not to give so much time to preaching. At the next Chapter Doria was elected provincial in lieu of Father Gracian. (B. Z.)

[3] It had been decided that during the absence of the provincial in Andalusia he should nominate a Vicar-provincial for Castile, and conversely when in Castile a Vicar for Andalusia. At the time this letter was written Gracian was at Seville, and Fray Antonio acted as his Vicar in Castile. (B. Z.)

She explains her reason for not delivering your patent to Father Juan de Jesus. As he is the only one who is not ill and he takes charge of everything, it would be inhuman to deprive the fathers of him. I called at their priory on my journey.[4] Everything seems in good order and the religious are highly respected in the town.

Much remains to be said about Salamanca. I assure your Reverence that it has given me great trouble: God grant things may come right! Teresa's profession has prevented my going there, as I could not take her with me and still less could I have left her. There was no time to go first to Salamanca, thence to Alba, and on to Avila. Fortunately Pedro de la Vanda and Manrique happened to be here so I rented the house for another year in order to see the prioress at rest. God grant I may have succeeded.

I declare that prioress has bewildered me.[5] She is such a thorough woman that she manages her affairs as though she had your Reverence's full permission, neither more nor less. At the same time she tells the rector that all she does is by my order.

[4] San Alejo.

[5] Ana de la Encarnacion. Tired of the troubles caused by Pedro de la Vanda, she wished to buy the house which had been lent to the young friars until their newly built college of San Lucar was fit to live in. St. Teresa objected, not only on their account, but because the building was in a noisy, crowded neighbourhood. Ana ended by persuading the rector, Fray Augustin de los Reyes, to consent. He called on St. Teresa at Alba a few days before her death and asked her to agree, as the matter was settled. 'Settled, my son?' she exclaimed; 'it is not settled, nor will it be. The nuns will never set foot in the house for it is not the will of God nor would the place suit them.' When the Saint died, the negociations had completely collapsed, after lasting for five years, and it was many a long day before the nuns could recover their five hundred ducats.

Yet, as your Reverence is aware, he knows nothing of the purchase of the house nor does he wish for it. Meanwhile she assures me that the rector is acting under directions from you. It is a plot of the devil's. I do not know on what ground she goes; she would not tell a falsehood but her intense desire for this wretched house must have affected her brain.

Fray Diego of Salamanca called on me yesterday: (he was here when you made the Visitation.) He told me that the Rector of St. Lazarus had taken part in the affair against his will out of regard for me. He went so far as to declare to the prioress that the rector always goes to confession after having acted in the matter because it is so grave an offence against God, though he says that he cannot help himself on account of the importunities of the prioress. Fray Diego added that all Salamanca is indignant at such a purchase. Doctor Solis declares that it is unlawful to acquire the house, as the purchase money is not assured. Yet the prioress is in such haste to complete the bargain that she seems resorting to tricks to keep it from my knowledge. You will see by the enclosed letter that the price, including the taxes, amounts to six thousand ducats. Every one says that the house is not worth two thousand five hundred, and people ask how nuns, living in poverty, can waste so much money. The worst of it is that the community do not possess that sum. In my opinion, it is a plan of the devil's to destroy the convent. Those in power are trying their best to delay matters until the evil one's plots are discovered.

I wrote to Christobal Juarez,[6] begging him to suspend the negotiations until I arrive at Salamanca, at the end of October. Manrique wrote to the same effect to the head of the college, an intimate friend of his. I told Christobal Juarez that I wished to know how the sum was to be paid, as I heard that he was standing security, and I should not like him to lose by it, giving him to understand that the nuns had not the money for it. I have had no answer. I also asked Father Antonio de Jesus to break off the bargain. It is God's doing that these nuns should have lent their money to your Reverences, otherwise they would have paid it away together with Antonio de la Fuente's.

I have just received another letter from the prioress telling me that Cristobal Juarez will find them the thousand ducats they need until Antonio de la Fuente refunds what he owes them. I fear that she has already paid them on deposit. Will you pray about it. I shall do all I can in the matter.

Another drawback is that, if the nuns moved into Christobal Juarez' house, the students would have to go into the newly built college of San Lazaro, which would be enough to kill them. I am writing to ask the Rector not to consent to it, and I shall watch over the affair.

You need feel no anxiety as to the eight hundred ducats which the friars owe the nuns, because Don Francisco[7] will repay them in a year. It is a good thing the sisters have not got them to spend now. Never fear that I shall try to get the debt paid! It

[6] Don Cristobal Juarez de Solis, one of the chief citizens of Salamanca.

[7] Don Francisco de Fonseca de Coca y Alaejos, who gave large sums of money to found the college at Salamanca.

is more important that the students should be decently lodged than that the nuns should have so large a house. Besides, how could they pay the rent? The whole affair bewilders me. Why, if your Reverence has given them permission, do you refer the matter to me after it has been settled? If you have not given it, where do they get their money from? They have just remitted five hundred ducats to Monroy's niece. And how can they consider that the bargain has been clenched, so that, as the prioress tells me, it cannot be broken? If such be the case, may God deliver them. Your Reverence must not be distressed about the matter as all that is possible will be done.

For the love of God be cautious how you act in this business. Do not trust to what nuns say; if they want to do a thing they will find a thousand reasons for it. This community had better take a small house suited to poor people and enter it humbly and not burden themselves with debts. If I have sometimes felt consoled at your leaving me, it has been at the thought that you have been saved these troubles, as I would far rather be the only sufferer.

The letter I wrote to the nuns of Alba saying that I was seriously annoyed with them and should certainly visit their convent has done them great good.

God willing, it would be well if we returned to Avila at the end of this month. I do not consider it expedient to drag this child[8] about from one

[8] Teresita was professed at Avila on Nov. 5, 1582. Saint Teresa found out how her relations had tampered with her niece, whom she brought back to full confidence in her.

place to another any longer. O my Father, how overwhelmed I have felt lately! however my pain melted away when I heard that you were well. May God protect you in the future. Remember me to the Mother Prioress and all the sisters; I do not write to them as this letter will give them news of me. I am glad to hear their health is good. I hope they will not spoil you, but take care of your Reverence. Give kind greetings from me to Fray John of the Cross. Sister Saint Bartholomew wishes to be remembered to you. May our Lord protect you as I ask of Him and deliver you from all dangers. Amen.

To-day is September 1.

The servant and subject of your Reverence,

Teresa de Jesus.

CCCCLX

Valladolid, September 2, 1582.[1]

TO ANA DE LOS ANGELES, PRIORESS OF TOLEDO.

Respect to be shown to Bishop Alvaro de Mendoza. Plan of Diego Ortiz for the house. Mother Brianda's sister.

Jesus bestow His grace on your Reverence.

I RECEIVED your letter at Palencia but could not answer it as I was on the point of leaving. I wrote to you from there but doubt whether my letter reached you as I gave it to the bishop to

[1] Fuente 405. Much of this letter is a repetition of that of August 26. The autographs of both letters belong to the Carmelite nuns of Cuerva.

deliver just as he started, but he was so very busy that it would not be surprising if he forgot it. I will repeat what I said in it.

Firstly I asked you to oblige me by sending some one to call on the bishop frequently while he is in Toledo; if he visits you, every one must show him the greatest politeness, for we owe all to him.

As regards your house, Diego Ortiz' plan seems excellent, the arrangement will be perfect if he buys the house: it will benefit him more than us if he changes his mind about not purchasing the place.

The sister of Brianda de San José is suited neither for a lay sister nor for a choir nun, though she has good judgment, intelligence, and an even temper. In fact I liked her very much, but she is not capable of more than she is doing at present, being thoroughly worn out. She says that no one shall prevent her from giving herself to God and praying as much as she wishes, and for that her present life is exactly suited. She may meet with trials, but God gives these and greater wherever He pleases.

As for going to Toledo now, I do not know how I could manage it for you would be shocked if you knew of my troubles here and the business matters which are killing me; but God can do all things. Pray to His Majesty about it. Remember me to every one very kindly; I am so hurried that I can say no more; that is why even this note is not in my handwriting.

Valladolid September 2.

My health is fairly good; I expect to leave here on the Monday after our Lady's feast. I shall only

call at Medina in passing so as to reach Avila in time. Probably my stay there will be short as I must go to Salamanca where there are complications about purchasing a new house; the need for my visit there is urgent. May God bring things right and may He have your Reverence in His keeping for me. Amen.

Teresa and Sister St. Bartholomew beg for your prayers.

Yours,
Teresa de Jesus.

The bearer of this letter is Fray Juan de la Cuevas. Give him a warm welcome for he says he shall call on you.

CCCCLXI

Valladolid, September 5, 1582.[1]

TO FATHER PEDRO SANCHO, ALBA

Thanks for his favourable opinion of the community.

JESUS!

May the grace of the Holy Spirit ever be with you, my Father.

YOUR letter was a great relief to me. May God bless you, for the convent will never be a loser through your fault. Your Honour pleads well in their excuse, and I see no harm in your being a thorough father to the nuns. You owe it to them for they are always praising you to me. After all, they are good souls, and though the devil finds

[1] Fuente 405. When Father Andrés collected the letters of St. Teresa the autograph of this one was in private hands at Burgos.

means of disturbing them, God does not desert them. May His name be praised for He always shows loving-kindness to His creatures. Your Reverence has shown me great kindness by relieving my anxiety about that house for your opinion of the sisters as their confessor carries more weight with it than any other. God willing, I shall visit Alba soon,[2] and we shall be able to discuss the subject at leisure.

Will you pray for me. I am extremely pressed for time on account of the many business matters to be settled here. Give kind messages for me to Señora Teresa de Laiz as I do not think I can manage to write to her. Will you say that I was pleased with her letter and that, God willing, matters will come right. May He bestow His grace on your Reverence.

Valladolid, September 5.

Teresa de Jesus.

CCCCLXII

Prefatory note.

St. Teresa left Valladolid on September 15, with the intention of going to Avila. Blessed Anne of St. Bartholomew in her autobiography relates that the prioress, Mother Mary Baptist, ordered us to leave the convent. As we were going out of the door she plucked me by the sleeve, saying: 'Go away, both of you, and never come back.' The Saint's parting words to the nuns are given below. At Medina the travellers found the Vicar-provincial,

[2] St. Teresa died at Alba a month after the date of this letter.

[3] The letter is addressed: 'To my Father, Pedro Sancho, confessor of the Carmelite nuns: he is my Father. Alba.'

Fray Antonio, waiting with a coach sent by the Duchess of Alba who desired St. Teresa to be at Alba during the confinement of her danghter-in-law. The Saint submitted to the command of her superior without a murmur, although she keenly felt the hardship entailed by the prolongation of her journey in view of her utter exhaustion. She had been unkindly received by the nuns at Medina and left the convent on the following morning without having broken her fast. The journey proved even more painful than she had anticipated and she reached Alba in a dying condition, and passed away on October 4, the feast of St. Francis. (B.Z.)

Valladolid, September 15, 1582[1]

TO THE NUNS OF VALLADOLID

Perfection of the community; its continuance.

. . . My daughters, I leave this house greatly consoled by the perfection and poverty I find in it and the mutual charity between the nuns. If this state continues, our Lord will do much for you.

Let each one strive that no point of religious perfection may suffer through her fault.

Do not perform your duties as a custom: let them be inspired by acts of heroic virtue, increasing in perfection from day to day.

Desire great things; we gain much by this even if we cannot carry out our wishes.

[1] This address of farewell to the nuns of Valladolid is generally included among St. Teresa's letters but some editors believe that the words were spoken by St. Teresa to the sisters as she left their convent.

CCCCLXIII

Valladolid and Medina, September 15, 16, 1582.[1]

TO CATALINA DE CRISTO, PRIORESS OF SORIA

Postponement of a profession. Foundation at Pamplona.

Jesus be with your Reverence, my daughter, and have you in His keeping for me.

I RECEIVED your Reverence's letters with great pleasure. I should like the kitchen and refectory to have been repaired, but you, being on the spot, will know best and must decide.

I am glad that Roque de Huerta's daughter[2] is such a good little thing. It seems to me that it would be well to defer her profession until the date you mention, for she is a child and it would not matter. Your Reverence must not be surprised if she is rather intractable at times; it is of little consequence at her age. She will come right; characters of that kind generally become more mortified than others.

Tell Leonor de la Misericordia that I would willingly do what she asks and more too for her sake. If only I could go to her profession, I should be delighted and it would give me far more pleasure than many things I meet with here. [May God bring it about if it would render Him service.

[1] Fuente 406. The autograph, much mutilated, is at the Carmelite convent at Barcelona.

[2] Isabel de la Madre de Dios (de Huerta), was clothed, in 1581, at the age of sixteen, by St. Teresa, and was professed in 1583, as was also Leonor de la Misericordia. The latter belonged to a good family and devoted her fortune to the foundation of the convent of Pamplona in 1583.

As for the foundation, I will not accept it unless an income is assured for there seems so little enthusiasm about it in the place that we must act in that way.][3] The locality is so far from our other houses that we could not found a convent there unless its wants were provided for beforehand. In Castile, one community helps the other in case of need. It is well that the plan has been started and discussed and that devout persons are coming forward; if God inspires it, He will move them to undertake more than they have done at present.

I shall not stay long at Avila as I must go to Salamanca where your Reverence can write to me, but should the foundation be made at Madrid, as I expect, I should prefer to go there as it would be nearer to you. Will you pray about it. As for the nun you mention, I should be glad if she went to Palencia if she likes it, as they need her there. I will write to Mother Inés de Jesus[4] on the subject so that you may arrange matters with her. With regard to the Theatines, I am glad your Reverence did all you could; it was necessary. Good seems evil to them and the favour we show them. . . .[5] Say what you think best on my part to Doña Beatriz;[6] I should like to write to her but we are on the point of starting, with so much to do that I feel

[3] The words in brackets have been restored, the autograph being cut here, probably with the view to making up an 'autograph' of some other writing of the Saint.

[4] Prioress of Palencia.

[5] Owing to the mutilation of the letter, only the words *y el bien en mal, y la gracia que les mostremos en* remain.

[6] Doña Beatriz de Navarro, foundress of the convent. This phrase is not in the autograph in its entirety.

beside myself. May it all render God service. Amen.

Your Reverence must not suppose that I suggest the postponement of the profession in order to change the rank of the novices; it would be one of those points of worldly honour that offend me greatly and I do not wish your Reverence to pay attention to such questions. I should be glad of it, because the one is but a child and it would make her more mortified, but if any other motive were attributed to the delay, I should tell you to let her make her profession at once, for it would be well that the humility to which we lay claim should appear in our actions. I meant to have begun by saying this to your Reverence, for I know that Sister Leonor de la Misericordia is too humble to think of such worldly pretensions, so that I should be glad if the child waited longer before taking her vows.

I cannot write more as we are just starting for Medina. My health is as usual. My companions ask your Reverence for prayers. Ana wrote a short time ago, telling you the news about this place.[7] Remember me kindly to all. May God make all the nuns saints as well as your Reverence.

Valladolid, September 15.

We have reached Medina. I am too busy to say anything except that we had a safe journey. Use tact in deferring Isabel's profession, so that people may not suppose it has to do with the worldly rank of the novices, since that is not our motive.

[7] The text has *acá*, here, not *allá*, there, and refers to Blessed Anne of St. Bartholomew, not to the Ven. Anne of Jesus.

Note.

As the following recently discovered letters were unfortunately not known to the translator until it was too late to place them in their proper order, she gives them here for the benefit of readers of the first edition.

CCCCLXIV

Convent of the Incarnation, Avila, January 10, 1546[1]

TO SEÑOR ALONSO VENIGRILLA

Begs him to take care of the doves in her dove-cote.

SEÑOR Alonso Venigrilla. Be kind enough to feed the doves and take good care of them during these cold months, as the cote[2] is well filled, so that we may profit by it this year. Will you ask Señor Martin de Guzman for the tares and all that is required, which he will be very willing to give you.

Written on January 10, 1546.

Your servant,

Teresa de aumada. (*sic.*)

[1] This is the first letter of St. Teresa's that has yet been found. It was discovered in an old reliquary which probably belonged to some of the Carmelite nuns who were driven from their convent in 1835. A photograph of the original was published in the *Bol. de la R. Acad. de la Hist.* Madrid, July, 1914, by the late Padre Fidel Fita, S.J.

[2] Padre Fita says that the dove-cote which was in Gotarrendura was inherited by St. Teresa from her mother; that it stood in an enclosed field or piece of ground, and that Señor Venigrilla farmed it after her father's death, under the direction of her brother-in-law, D. Martin de Guzman.

CCCCLXV

Toledo, May 28, 1569[1]

TO DOÑA JUANA LOBERA, AVILA OR MEDINA DEL CAMPO[2]

Thanks for the present of a book on surgery.

JESUS!

MAY the grace of the Holy Spirit be with your Honour, Doña Juana, and reward you for your kindness in sending me the book on surgery written by your good father, Señor Juan Lobera.[3] I wanted it for a friend of mine, a surgeon and benefactor of this holy house. He was very glad when I gave him the volume, which was a great boon, as he had

[1] This letter, directed to Doña Juana Lobera, *en la ciudad imperial*, was first published by Don Bernardino de Melgar in *La Boletin de la Real Academia de la Historia*, Madrid, July, 1915.

[2] Probably Doña Juana lived at Avila and was related to the Ven. Ana de Lobera who entered the Carmelite convent there shortly after this date.

[3] Doctor Lobera seems to have been the famous surgeon, Luis Lobera of Avila, who is styled Juan Lobera in a catalogue of authors of the day. He was a native of Avila and studied surgery at Paris from the skeleton and dead body — the scientific mode which had lately been introduced. He was head physician to Charles V. whom he accompanied on his journeys, distinguishing himself as much by the sword as by the pen. His most important work was: 'A book relating to the four diseases of courtiers, which are catarrh, gouty arthritic sciatica, stone and kidney diseases, and skin eruptions; also other most useful matters. Just published by the most excellent doctor, Luis Lobera de Avila, physician to His Majesty'. The book contains the following most sensible advice, which might have been written by our most advanced scientists. 'Above all, I maintain that any one who needs neither doctors nor drugs has made a lucky escape: in fact, I say the same of him who takes little medicine until his illness becomes very serious. I have written several treatises on the subject: any one who studies them carefully will not require doctors often. . .'

tried in vain to purchase a copy of it in Alcalá and here in Toledo, where it was sold out some time ago. Everybody says it is the best work on the subject that has been written in these realms. I am deeply obliged to your Honour, having learnt that besides the gift of a book, you sent some oil as an alms to my sisters in this city.

We all beg His Divine Majesty to reward you, so that you may make progress in the right path and in our Lord's service.

The eve of Pentecost, 1569.

Your Honour's unworthy servant,
Teresa de Jesus, Carmelite.

CCCCLXVI

Seville, June 19, 1575.[1]

TO DOÑA INÉS NIETO.

Thanks for the gift of a statue.

JESUS!

May the grace of the Holy Spirit ever be with your Honour.

I HAVE not forgotten your kindness in giving me the statue of our Lady,[2] which must be very fine since Señor Albornoz is satisfied with it. Please give it to the person sent for it by our Father Master Gracian, who has undertaken to deliver it to me safely. I shall beg our Lady to make you her true

[1] This letter was first published by P. Fidel Fita in the *Boletin de la R. Acad. de la Hist.*, Madrid, Jan. 1915. The name of the addressee and the date are lost, but no doubt it was written in 1575.

[2] This statue is still at the convent.

daughter. Will you tell Señor Albornoz that, being so far off, I do not know whether he has taken any further steps in the matter about which you wrote to me at Valladolid.[3] I am well, glory be to God, and am prospering in the place to which obedience has brought me. I heartily wish you good health and progress in the right path in which you have begun to serve our Lord. God grant you may advance far, and may He remove you from the turmoil of the court,[4] though it does no harm to one who truly loves Him.

Written on June 19, in the house of the glorious San José, Seville.

Your Honour's unworthy servant,
Teresa de Jesus, Carmelite.

CCCCLXVII

Seville, May 3 or 4, 1576.[1]

TO DOÑA MARIA . . .

JESUS!

May the grace of the Holy Spirit ever be with your Honour, Doña Maria.

I CONSIDER that the heat and all my past labours have been well worth undergoing, and had they been worse, I would gladly have borne

[3] The entrance of Isabel de Cordoba as a nun at Seville. It did not take place.

[4] The troubles at court were connected with the guarantee of her husband's loyalty, a sum amounting to about ten thousand ducats, which Albornoz had to give before being released from prison.

[1] This letter was first published by D. Bernardino de Melgar in the *Bol. de la Real Acad. de la Hist.* Madrid, Sept., 1916. The date is missing, but as St. Teresa left Seville on June 4, the day after the

them, for none of our holy houses have been so honoured as this one. The saintly and eminent bishop brought the most Blessed Sacrament here from another parish. The streets were decorated and such music, minstrels, and numbers of religious and confraternities and nobles have never been known in any procession before. At least, so I am assured by your relative Señor Alvarez, (our devoted assistant), and the holy prior of las Cuevas.

Our church was handsomely adorned with silken hangings; it was perfumed and had coloured fountains, besides one of orange-flower, as well as all manner of decorations (*invenciones*,) and fine altars. There were salvoes of artillery and, in fact, the grandeur of the affair delighted every one. Glory be to God! May His Majesty be pleased to confer grandeur on the souls that dwell in this convent and on yours and on all those who have rendered me such help in this foundation.

The eve of Saint Paula's day, 1576.

Your Honour's unworthy servant,

Teresa de Jesus, Carmellte.

ceremony, (*Found.* xxvi. 1.) it must have been written on June 3 or 4. The St. Paula referred to is probably the virgin martyr of Constantinople commemorated in the Roman Martyrology on June 3. Nothing is known of Doña Maria. Don Bernardino thinks she was the niece of Father Garcia Alvarez who wished to enter the convent at Seville. (See letter of Sept. 9, 1576.)

CCCCLXVIII

Toledo July 14, 1577.[1]

TO ROQUE DE HUERTA.

The Saint asks him to transmit letters to her friends. Father Gracian.

JESUS!

May the Holy Ghost be with your Honour.

OUR Father, the Maestro Jeronimo Gracian, has told me of his liking for you and his confidence that you will always be ready to do me any kindness without thinking it a trouble, which is no small favour, considering the multitude of my business affairs. Therefore, in future, I shall send you the letters that are to be forwarded to our Father, which is the most important matter for me.

But this must be on the condition that you are not to undertake anything but the trouble, and will frankly send us a list of your expenses for the messengers. Otherwise, I shall not accept the favour. I shall be very glad to render you any service that is possible. I beg you to forward the enclosed letters to the person to whom they are addressed.

To-day is July 14.

The unworthy servant of your Honour,
Teresa de Jesus.

[1] This recently discovered letter, published in *El Monte del Carmelo* of March, 1922, appears to be addressed to D. Roque de Huerta being written on the eve of the troubles of the Reform, during which correspondence had to be conducted secretly.

CCCCLXIX

Probably written at Toledo in July or August, 1577.[1]

TO AN UNKNOWN PERSON

JESUS!

May the grace of the Holy Spirit be with your Reverence.

FRAY Francisco de la Concepcion, who was at Malagon, came here yesterday . . .

The servant of your Reverence,
Teresa de Jesus.

[1] This fragment of a letter was first published in the *Isographie des hommes célèbres*, Vol. III. 1828-1830. It was probably addressed to one of the prioressess.

In the *Bulletin Hispanique*, 1925, M. Morel Fatio on the strength of Letter IX. (Vol. I, p. 29) dates this fragment 1568, but this is clearly a mistake as at that time the Reform among the friars was only just beginning, and Fray Francisco, being still a member of the Old Observance, used his family name Spinet or Espinet (or as the Castilians pronounced it, Espinel), and not the Religious name 'of the Concepcion.' The correct date must be July or August 1577. He was born at Perpignan about 1504 and entered the convent there at the early age of ten. Owing to the loss of the archives of the province of Catalonia, little is known about his early life except that he distinguished himself by great austerity, and that he went to Rome several times on business, meeting on his journeys with extraordinary adventures and suffering shipwreck. He founded a college of the Order at Alcalá de Henares (1566) and was nominated first rector by Rubeo, May 9, 1567. Grave accusations were brought against him and he was relieved of his office, but the General quashed the sentence on the ground of lack of formality and ordered a new trial (August 14, 1567) which resulted in his dismissal. The nature of the accusations is not on record but appears to have been his tyrannical government and the intolerable hardships he not only practised on himself but also imposed on his subjects. Leaving Alcalá, he went to Toledo where he made the acquaintance of Mother Isabel de San Domingo and through her of St. Teresa, whom he accompanied as chaplain and confessor at the foundation of the

convent of Pastrana. In the following year he entered the noviciate of the Discalced friars and took the name Francisco de la Concepcion. While yet a novice he sometimes acted as Superior during the absence of the prior, Fray Baltasar. At the suggestion of, and with the help of abundant alms from Prince Ruy Gomez, he founded a college for Discalced friars at Alcalá (November 1, 1570), where he attended the lectures with the youngest students. When Antonio de Heredia was sent by the Commissary Apostolic to reform the Calced friars at Toledo, he was accompanied by Francisco de la Concepcion, as appears from a document in the National archives at Madrid. Later on he became prior at Mancera, where his apostolic zeal met with great success, while his extreme severity caused disorders in the community. The chronicler speaks of persecution by 'rebellious and apostate brethren,' but Saint Teresa herself complains of his intolerable austerities, and supported the appeal of his subjects to the Commissaries. Accordingly he was sent as prior to the hermits of La Roda (1575). Early in the following year Father Gracian sent him to Malagon as the nuns were in need of a director from among the Discalced friars. Having been nominated Prior of Peñuela, he appears to have travelled by way of Toledo in order to report to St. Teresa on the state of the convent of Malagon. This is the visit alluded to in this fragment. He preached the Lent of 1578 at Linares, where he was assailed by a terrible fear of death, but wonderfully comforted by a vision of the Blessed Virgin, 'clothed in the habit of the Immaculate Conception.' On Trinity Sunday, 1579, he went with St. John of the Cross to found a friary at Baeza; soon after he fell seriously ill. For many years he had suffered from a most painful disease which now became complicated by gangrene resulting from a wound for which he had constantly refused attention. He was removed to the hospital at Baeza where he received visits from St. John of the Cross and other friends. His death occurred towards the end of the year 1579 and was marked by the phenomenon of celestial fragrance; the obsequies resembled those of a Prince of the Church. (*Reforma*, book IV, ch. 43-46, and documents in the hands of the present writer). B.Z.

THREE AVISOS ADDRESSED BY ST. TERESA TO HER NUNS.

I

JESUS!

GOOD companions benefit us greatly and are pleasing to God. I tell you this because these times are so calamitous, and we are so frail, that it will not suffice for you to look upon this as a piece of advice: you must take it as a command and be glad to comply with it in order not to offend His divine Majesty. Keep firmly to your resolutions, remembering how immensely people change, so that you may not commit this defect which is so offensive to God, Who never changes. We ought to keep constant vigil over ourselves as the shepherd watches over his flock lest we should fail in our duties. Keep this in mind, for when the devil can disturb our soul in no other way, he takes advantage of our negligence to turn us from the right path.

Teresa de Jesus.

II

JESUS!

THIS house will be a heaven, if heaven can be found on earth, for her who can content herself solely with contenting God, caring nothing for her

[1] These three *avisos*, now in the possession of Don Bernardino de Melgar, came from the families of Oviedo y Cordovilla, connected with St. Teresa's family. They were first published in the *Boletin de la Real Acad. de la Hist.* Sept., 1916, which gives a photograph of the originals. St. Teresa seems to have jotted down thoughts that occurred to her as useful for her nuns on loose sheets of paper, in the same way as the relations and maxims. No doubt more will be discovered from time to time.

own content. If she seeks for nothing more, she will be happy, but if she looks for more, as her soul cannot obtain it, she will feel an intense loathing as the sick feel at the sight of a good meal which disgusts and nauseates them though it gives a healthy man a keen appetite. You must be perfectly contented with your life here, and offer God whatever trials you may suffer so that you may merit eternal glory.

Teresa de Jesus.

III

JESUS!

WHILE I was at Salamanca, in the year 1573, our Lord said to me: 'Daughter, obedience gives strength.' Therefore glory has been rendered to Him even by His divine Majesty's having made use of the base nature of this unworthy servant of His, Teresa de Jesus.

END OF FOURTH & LAST VOLUME OF
THE LETTERS OF SAINT TERESA TRANSLATED
AND PRINTED BY THE BENEDICTINES OF
STANBROOK ABBEY, A.D. MCMXXIV

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[1] The name of St. Teresa has been omitted from the index as it would have added greatly to its length and necessitated references to nearly every page. This also applies to the name of Father Gracian, of which only the few first notices are given. The principal events will be found under other headings, also in the Prefatory notes, in which a history is usually included of the matter of the letters following.

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[1] This name has been given by mistake for that of Gregorio Hernandez. See *Life*, vol. I, ch. xxxiii, note 8.

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